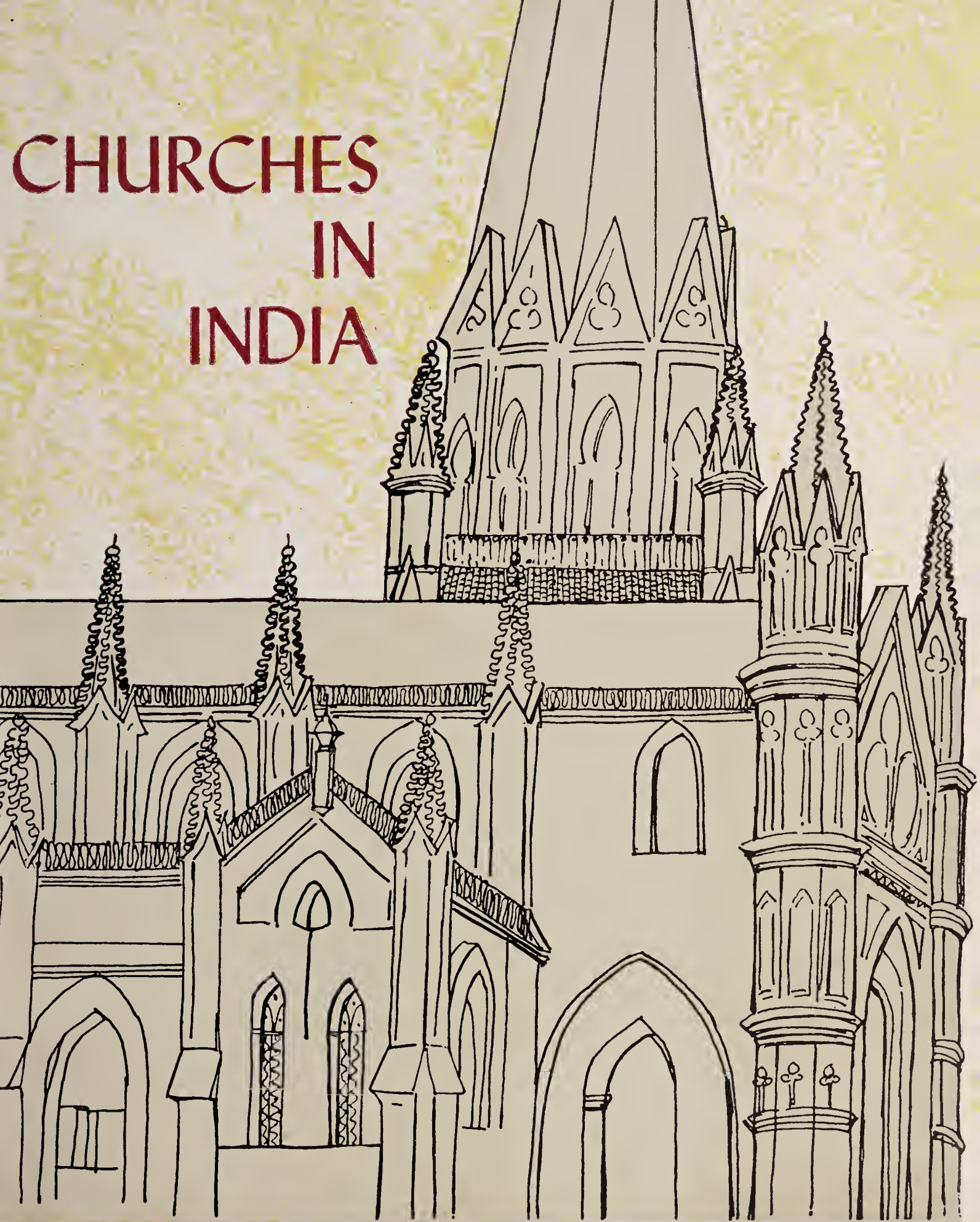


CHURCHES IN INDIA



P. THOMAS

CHURCHES IN INDIA

By the same author

CHRISTIANS AND CHRISTIANITY IN INDIA AND PAKISTAN

EPICS, MYTHS AND LEGENDS OF INDIA

THE STORY OF THE CULTURAL EMPIRE OF INDIA

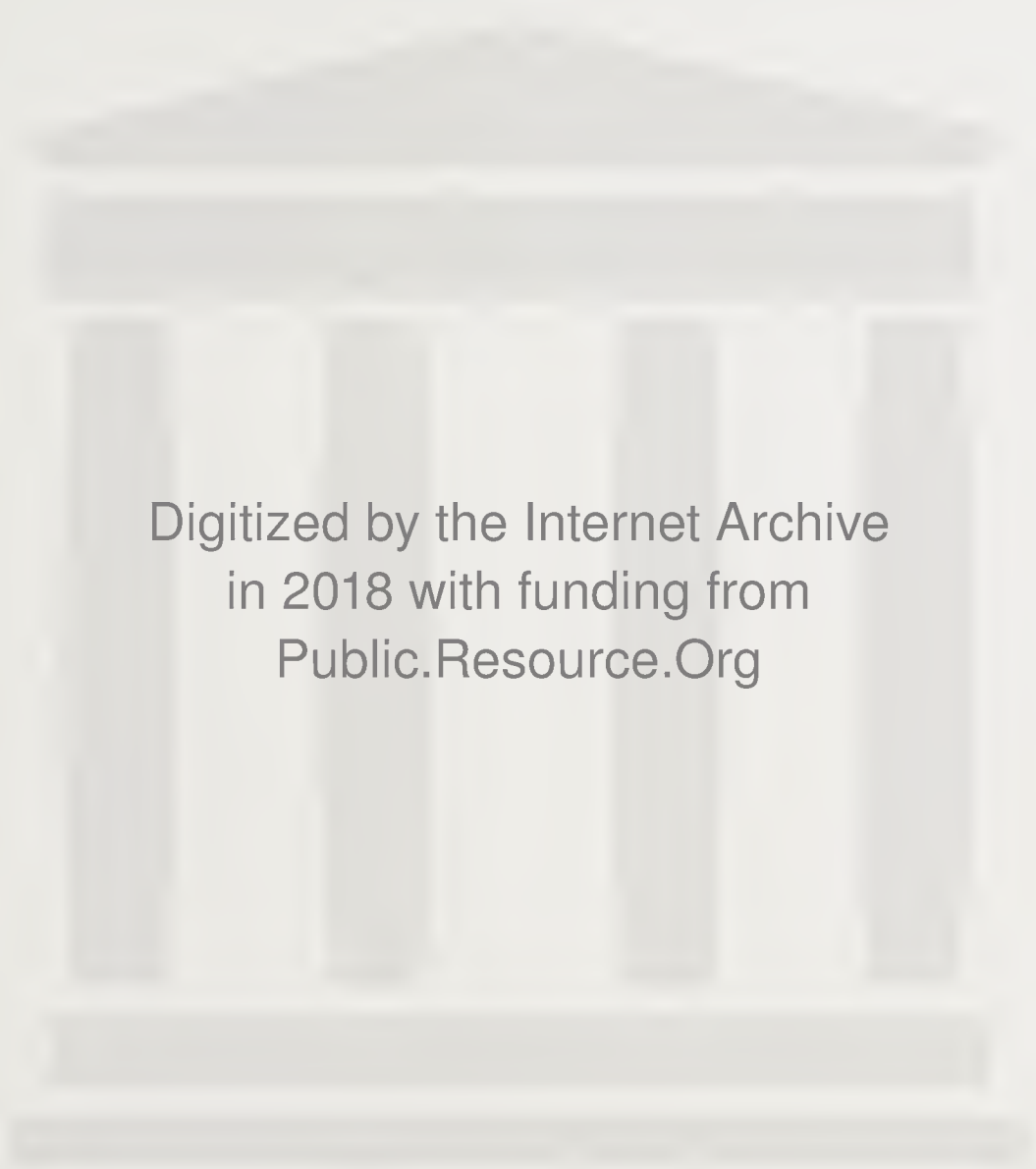
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THE APOSTLE THOMAS

CHURCHES IN INDIA

by
P. THOMAS

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A list of the more important of the works I have consulted is given in the bibliography appended to this book, and readers desiring detailed information about churches and Christians in India will, I hope, find it useful.

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East Fort
Trichur, Kerala

P. THOMAS

PUBLISHER'S NOTE

(For First Edition)

The publishers are grateful to the many Christian institutions which promptly responded to their request for photographs to illustrate this publication. Since it was not possible to include in the publication all the photographs that were received, a selection had to be made. In making the selection, the publishers received valuable help from Rev. Fr. C. P. Saldanha, S.J., of St. Xavier's School, Delhi.

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CHAPTER I

CHRISTIANITY IN INDIA

INDIAN Christians trace the origin of their church to the Apostle Thomas who is believed to have visited India and preached the gospel here. The traditions and lore of Kerala Christians, in particular, are rich in legends about the advent of the Apostle and his work among the people.

Though contemporary historical evidence is lacking there is nothing improbable in the Kerala tradition of the Apostolic origin of the church in India. South India, in ancient times, was in active contact with Judea and the Roman world, and there was a good deal of sea-borne trade between the ports of the West Coast and those on the Red Sea and the Persian Gulf. The Hebrew king Solomon (10th century B.C.) is believed to have obtained the "ivory, apes and peacocks", mentioned in the *Old Testament*, from the Malabar Coast. The Hebrew word for peacock is an adaptation of the Tamil "Tukkei" (bird with splendid tail); historians consider this as undeniable proof that the Hebrews who had no peacocks got the bird and its name from the Tamil country.

South India had a flourishing commerce with the Roman Empire. Roman currency was legal tender in the main cities of South India and hoards of Roman coins have been discovered in Kerala, Karnatak and adjoining Tamil districts. A Pandyan king is recorded to

have sent an embassy to Augustus Caesar to congratulate him on his accession to the throne. From Tamil literature we find that the Pandians, for show, used to keep Roman mercenaries as sentinels in their palaces and as bodyguards.

The most important port on the West Coast at the time was Musiris (from Mayuri Kotta, ancient name of Cranganore), and its main export was the far-famed pepper of Kerala. Such was the price this precious commodity commanded in the Roman markets that Alaric the Goth, who invested Rome (A.D. 408), was persuaded to raise the siege by the offer of 3,000 lbs of pepper. Any middle class merchant in Kerala, by the way, could throw away this much pepper and not miss it, but in Europe, at the time it was almost the ransom of the Roman Empire!

Musiris was an international emporium of transit trade between the Roman Empire and the Far East, and most of the great trading nations of the world, including the Jews, had their settlements in the port. A section of the Hebrew community of Kerala, known as Black Jews, trace their origin, like the Beni-Israel of Bombay and Pune, to the Babylonian Captivity (6th century B.C.), and another, called White Jews because of their lighter pigmentation, to the Dispersion under Romans in the 1st century A.D. Both had their original settlements

in Cranganore and had enjoyed rare privileges under benign Hindu rulers. With the destruction of Cranganore in 1524, during the war between the Portuguese and the Arabs, the Jews migrated to Cochin and built, in 1568, their famous synagogue, which is, at present, one of the main tourist attractions of Cochin.

Kerala tradition would indicate that it was, mainly, to bring to the Jews of Cranganore the glad tidings of the advent of the Messiah that St. Thomas came to the city. The Apostles, it may be recalled, thought it their duty to acquaint the Jews of the Dispersion of this long-awaited national event. Anyway, Apostle Thomas did not confine his missionary activities to the Jews, but preached to the indigenous population too. He is believed to have gathered a large following, founded seven churches in Kerala, and then gone to Tamil country where he suffered martyrdom. It is interesting to note that some of the better class families of Kerala-Christians trace their origin to four Brahmin families of Palur baptised by the Apostle.

External evidence, found in the writings of the early doctors of the church, supports the Indian tradition. A Syriac work, believed to be of the 4th century, gives a vivid description of the work of the Apostle Thomas in the kingdom of Gundaphoros, a king who ruled in North Western India. Jerome (4th Century A.D.), Gregory of Tours (6th century) and several others have references to the Apostle Thomas and his work in India.

All told, available evidence would indicate that St. Thomas came to North India first and from the kingdom of Gundaphoros travelled by sea to Kerala and landed in Cranganore. The traditional

date of his landing is A.D. 52. Indian Christians celebrated the 19th centenary of this event in 1952, and erected a monument at Azhikode, the pier of ancient Musiris.

THE PRIMITIVE INDIAN CHURCH

Whatever their origin, there were Christian communities in India in very early times, a fact accepted by all historians. In the second century of the Christian era, Pantaenus, an Alexandrian philosopher and missionary, is recorded to have visited India and found Christians here. In the famous Council of Nicea, held in A.D. 325, one of the delegates, John, signed as 'Bishop of Persia and Great India'. Cosmas, an Egyptian merchant called the Indian Voyager because of his far-flung trade connections with countries bordering on the Indian seas and his extensive travels, found Christians in different parts of India, particularly in the pepper country, but only the community of Kerala has survived the vicissitudes of history the primitive Christians of Kerala were known as Nazranis or followers of the Nazarene (Jesus of Nazareth).

We know little about the early social and religious life of the Nazranis. In all probability they had a Dravidian liturgy. The acceptance of Christianity does not appear to have involved any revolutionary change in the life of the individual, as 'conversion' in the European period did. Hinduism has always recognized the liberty of individual worship and, in ancient times, seldom took notice of a man's beliefs as long as he followed the social practices appropriate to his caste. The king, as a rule, was expected to respect the religions of all his subjects. Hence Kerala Christians were, in all probability, considered a sect like the Jains

and Buddhists, who were numerous in South India in the early centuries of the Christian era.

IMMIGRANTS AND MISSIONS FROM WESTERN ASIA

Indian trade with the Roman Empire was not confined to the ports of South India. There were several important ports all along the western coastline, from the Cape to the mouth of the Indus, and all of these were in active commercial contact with Persia and the Western Asian Provinces of the Roman Empire. Besides, there were overland trade routes by way of Baluchistan and Afghanistan. With the conversion of Western Asia to Christianity, merchants and missionaries brought the new religion to several parts of India.

In the 4th century of the Christian era, according to the traditions of Kerala, a colony of Syrians headed by a merchant named Canai Thoma or Thomas of Canaan, came to Cranganore and settled in the city. The migration of Syrians is attributed to persecution of Christians in the Persian Empire by Shahpur II. Thomas and his colonists were well received by the Perumal (titular name of the king of Kerala) who allotted a suburb of Cranganore for their residence. Thomas seems to have had far-flung business connections, and he appears in the Christian legend of Kerala as a confidant of the Perumal and the director of his commercial policy.

The Syrians established regular contacts between Kerala and the Christian centres in Western Asia and obtained Bishops for the Malabar Church from Mesopotamia and Persia, a practice that

continued till the Portuguese stopped it. They introduced the Syrian Liturgy and the Nazranis, on this account, came to be known as Syrian Christians.

There was, it would appear, some trouble among the immigrants about the question of their intermarrying with the Nazranis. One section, called Nordists (Northerners, possibly because they occupied the northern part of the settlement) intermarried with them, while the Sudists (Southerners) decided to preserve the purity of their blood, and refused to intermarry. This racial division among Syrian Christians has continued to the present day, and Nordists and Sudists have many legends, not very complimentary to each other, explaining its origin. Anyway, the modern tendency is towards intermarriage and union of the two divisions.

The Syrians flourished under the patronage of the Perumals, and one of their treasured possessions at present is a Copper Plate Grant by a Perumal, named Vira Raghava Chakravathy (8th century A.D.), conferring certain rare privileges on the community.

From the sixth century till the expansion of Mongols under Chengiz Khan, Nestorian missionary enterprise was the dominant feature of Christianity in Asia. The Nestorians* had their patriarch in Mesopotamia; he received recognition from Muslim rulers and even enjoyed the patronage of some of them as he was not under the Pope with whom the Muslims had bitter quarrels and crusades. The Nestorians were particularly noted for their industry, learning and religious zeal. "They pitched their tents in the

* So called after Nestorius, Patriarch of Constantinople (428—431), who held the doctrine of two substances in Christ, and fell out with his compeers.

camp of the wandering Tartar; they stood in the rice fields of the Punjab, and taught the fishermen by the Sea of Aral; they struggled through the vast deserts of Mongolia; the memorable inscriptions of Singanfu attest their victories in China; in India, the Zamorin himself respected their spiritual and courted their temporal authority".* During the heyday of their power, the Nestorians had congregations and churches in several parts of India, but during the Mongol expansion their great centres in Mesopotamia were destroyed, and later, the hordes of Tamerlane all but annihilated the community in its Western Asian strongholds. Their Indian congregations died of neglect, and at present the Nestorian Patriarch has no following in India, except in Kerala, as we shall see in the last chapter.

Another interesting community of Western Asian Christians, who had settlements and congregations in India and have come down to our own times, is the Armenian. The Armenians and their king had accepted Christianity towards the end of the third century of the Christian Era. An enterprising people, Armenian traders and adventures have from early times, found their way to Indian cities. During the Muslim period, a large number of Armenians, because of their knowledge of Persian, which was the court language of the Muslims, found employment in the Muslim courts of India, and some of them attained eminence. Mirza Zulquarnain, under Jehangir, and Gregory Khan under Mir Kassim, for instance, rose to gubernatorial positions. Kwajah Martinus, a merchant of Agra, is mentioned by the Jesuit of the Moghul Mission as their patron and Kwajah Safar, of Madras (died 1725), beautified St. Thomas

Mount, Mylapore. The Armenians have settlements now in the more important of Indian cities.

THE PORTUGUESE IN INDIA

The Portuguese, who dominated the Indian seas during the sixteenth century, were the first European nation to establish political power in India. Flushed with victory against the Moors, they came to India as conquerors and crusaders. Zealous Catholics, they thought they had a mission to convert the people of the East by preaching, if they could, and by the sword if they had to. And under the Portuguese flag started a vigorous age of European missions. The pioneers were the Franciscans; the Augustinians, Capuchins and Jesuits, fired with the zeal of the Counter-Reformation, soon followed them.

Goa rose as the political and ecclesiastical capital of the Portuguese Empire in the East, and from here went missions not only to regions under Portuguese political influence but also to the interior: to the Great Moghul in Lahore and Agra, to the kingdom of Nepal, and to Tibet, the forbidden land of the Lamas. St. Francis Xavier was the greatest missionary of the age. He worked among the lowly fisherfolk of the coastal regions of India, and travelled to the Land of the Rising Sun to convert the Mikado. On his way to China, Xavier died on the island of Sancian. His body was brought to Goa where it remains intact to this day. St. Francis Xavier is venerated by Catholics as the Second Apostle of India.

An interesting experiment in Indianising Christianity was made by the Italian Jesuit, Roberto de Nobili, who founded the Madura Mission. Seeing that conversions by the Portuguese were confined

* Neale, quoted by G. Milne Rae in *The Syrian Church in India*.

to low castes, he studied Sanskrit and Tamil dissociated himself from the Firangis (as the Portuguese were contemptuously called in India), wore a sacred thread, put on the robe of the Indian Sanyasin, practised vegetarianism and ablutions appeared in the sacred city of Madura as a 'Roman Brahmin', and propounded a fifth Veda in which the tenets of Christianity were presented in a language familiar to the Hindus. He maintained that caste was a social convenience permissible to Christians too. His congregations of 'high caste Christians' considered the Portuguese and their converts low. The 'accommodation theory' of de Nobili led to a heated controversy in ecclesiastical circles in India and Portugal, but was finally upheld by the Pope. The Madura Mission flourished, but the congregation was all but destroyed in the devastating wars caused by the expansion of Mysore under Hyder and Tipu.

The Portuguese fell out with the Syrian Christians of Kerala. By virtue of the *Padroado**, the Portuguese claimed jurisdiction over Kerala Christians which the latter resented. The Portuguese resorted to coercion, starved the Kerala Church of Bishops from Western Asia by blockade of the high seas, and Archbishop Alexio de Menezies of Goa, in the heyday of the Portuguese power, brought the Syrians under Goa, in a Synod held at Diamper (Udayamperoor, near Cochin) in 1599. With the decay of the Portuguese power, the Syrians tried to renew their old link with Western Asia, and revolted (1653). And this event, known as the *Revolt of Coonen Kurisu* (the leaning cross of Mattanchery, near

Fort Cochin, by which the Syrians swore), put an end to the solidarity of the Syrian Church, as we shall see later.

THE BRITISH PERIOD

The 18th century was the age of European adventurers in India. In the chaotic conditions that followed the collapse of the Moghul Empire, not only European trading concerns but even individuals developed political ambition in India. An interesting adventurer of the period was Walter Reinhardt (nicknamed Sombre or Samru, because of his dour visage), a German who collected an army of mercenaries and, by judiciously selling his services to Indian potentates, carved out for himself the independent principality of Sardhana. On his death in 1788, his wife, a Muslim girl, took charge of his principality. She became a Christian and was called Begum Samru. Most of her army officers were Europeans and she held court at Sardhana in semi-occidental style. She is the only independent Indian Christian princess known to history, though there are legends of Christian kings in Kerala. After her death (1836), the Begum's kingdom merged into the expanding dominions of the East India Company.

The British East India Company was a purely commercial concern interested only in dividends, and its Directors thought it bad to mix religion and business. Besides, the proselytising zeal of the Portuguese was considered the cause of their downfall in India, and the British did not wish to make the same mistake. So, in the early stages of their political expansion in India, the British were averse to missionary enterprise, and even

* The *Padroado* was an agreement (1514) between the Pope and the king of Portugal by which prelates in regions under Portuguese influence in the East had to be jointly appointed, after mutual consultation.

seized European missionaries and deported them to where they came from, and pioneer Protestant missionaries like Ziegenbalg and William Carey had to establish their stations in the Danish settlements of Tranquebar and Serampore.

The attitude of the Nababs (as the Englishmen in India were nicknamed at the time) led to considerable resentment in England, and in 1814, when the question of the renewal of the Charter of the Company came before the Parliament, the objectionable 'Missionary Clause'* was, after a heated debate, deleted from the Charter. From then on, the age of the Reformed Churches started in India, and missions of various Protestant denominations came from Europe and America along with the Catholics. With the peace and stability established by the British, missions penetrated into the interior and into tribal regions, and by the end of the 19th century, Christians became an integral element in the diverse population of India.

In the 20th century, when the national struggle against foreign rule gained momentum, there was a corresponding feeling among Indian Christians for reform in hierarchical organisations. From early times, Indian Christians (even the powerful Kerala Christians) were ruled by foreign prelates, but from

the beginning of the 20th century, there was a general change of attitude in all denominations in favour of Indian prelates. Due to the increase in the strength of congregations, the emphasis, among Protestants, shifted from missions to churches, several denominations became autonomous and a general movement for church union developed.

CHRISTIANITY IN INDIA AT PRESENT

In 1947, when independence raised the position of India in the comity of nations, the prestige of Indian Christians also rose in Christendom. The *Padroado* was abolished in 1950, and all Portuguese interference in Indian churches ceased. Indian Catholics had their Cardinal (Valerian Gracias) in 1952, for the first time in their history. Later they got two more Cardinals, Joseph Cardinal Pareknattil (1969), Archbishop of Ernakulam, and, Lawrence Cardinal Picachy (1976) Archbishop of Calcutta. The Protestants established their first independent Indian Church (Church of South India) in September, 1947. But all this added importance brought in corresponding responsibilities for Indian Christians, and both missions and churches are now developing increasing reliance on their own resources rather than on foreign aid, especially in personnel.

At present Christians from the third community in India in numerical strength. (See Appendix)

* There was a clause in the Charter which gave the executive of the Company in India power to prevent the landing of, and even to deport, Europeans who were considered undesirable by them. As it was mainly used against the missionaries, the clause came to be known as the "Missionary Clause".

CHAPTER II

THE CHURCH AS A CENTRE OF RELIGIOUS AND SOCIAL LIFE

IN early Christian literature the word 'Church' meant an assembly and not a building. We must remember that Christianity was a persecuted religion in the Roman Empire, and primitive Christians usually met in secret at any convenient place for worship or consultation. Public worship and regular buildings for the purpose became safe for Christians in the Roman world only after the conversion of Emperor Constantine in the 4th century A.D. However, in several countries in the East that lay outside the Roman Empire, Christians had enjoyed freedom of public worship and had built churches from the very beginning of the Christian era.

The need for building churches arose mainly out of the religious obligation for Christians to keep the Sabbath. The Jews, as is well known, have their Sabbath on Saturday, and in early Christendom there was some dispute about observing the Sabbath, Christians of Jewish extraction favouring the practices followed by Jews, and others objecting to it. Finally, a compromise was arrived at, and Sunday was fixed as the Christian Sabbath; as a departure from the Jewish tradition of observing it as a day of weekly rest in memory of Jehovah's abstention from the work of creation after six days, Christians decided upon the weekly celebration of Christ's Resurrection on Sunday with the attendant obligation of public worship. One Christian denomination, the Seventh

Day Adventists, however, observe like the Jews, Saturday as the Sabbath.

So, it was for public worship on the Sabbath that churches first began to be built. The nature of worship and service in churches, at present, varies from the imposing Solemn High Mass celebration of the Catholics to the quiet reading of passages from the New Testament or singing hymns, as in the case of certain Protestant congregations, but weekly community worship in churches is obligatory on practically all Christian denominations.

Non-Christians, unfamiliar with Christian worship, may not know exactly what is worshipped in a church. They may find, especially in Catholic churches, a large number of crucifixes and images of saints, some occupying even central positions on altars. But none of these is worshipped though all are venerated. The object of worship in most churches belonging to denominations that believe in Holy Communion, is the Eucharist or Host, wherein Christ is believed to live under appearances of bread and wine. The service in such churches is the ritual commemorating the Last Supper. At this ritual the priest pronounces the very words of Christ in order to transubstantiate bread and wine into the person of Christ. Among Catholics, the ritual is known as Holy Sacrifice of the Mass, and among Eastern Rites in Kerala as Kurbana or Sacrifice. It is the Eucharist

or Host that is received by the faithful in Holy Communion (physical and spiritual communion between the devotee and Christ).

Among Catholics, the Eucharist is usually preserved in a golden chalice or cup in the sanctum on the altar but it is not necessary for the Eucharist to be present in the church always; in small churches, when the resident priest has to be absent or when it is considered, for any reason, desirable to remove the Eucharist, priests can take the whole of the Host in Holy Communion and leave the church without the Host. Certain denominations, however, do not believe in the objective presence of Christ in the Eucharist but consider the sacrament as symbolic or subjective to the participants.

Since 1881 the Catholics, it may be mentioned, have been holding periodical Eucharistic celebrations on an international scale in different countries to which delegates and pilgrims come from all over the world. These assemblies are known as International Eucharistic Congress.

RELIGIOUS LIFE IN INDIAN CHURCHES

We have seen that there were Christian communities in India from very early times, and ancient Indian Christians, unlike their brethren in the Roman Empire, had enjoyed not only freedom of worship but even the patronage of liberal Hindu kings. We know little about these early Indian Christians, but traditions would indicate that with their Hindu background and environments, their church-life developed on the pattern of Indian temple-life. The community must have lived together as a caste, in villages or towns, as is the immemorial custom in India, and the church pro-

bably stood in a central place with the main streets around or near about. Apart from the convenience for attending church, Christians considered it spiritually elevating to live near their churches; besides, periodical church processions had their clearly demarcated routes which priests used to bless, and good Christians, very naturally, wished to live in streets so hallowed. This preference for living near churches has continued in Kerala, through the Syrian and Portuguese periods, down to the present day.

The Decrees of the Synod of Diamper (referred to earlier) throw interesting light on the church-life of Syrian Christians before the Portuguese period. One of the Decrees prohibits the practice of bringing the sick to the churches. It would appear that Syrian Christians considered it good for their souls to die within the sacred wall of the church, and brought the sick into their churches, when hopes of recovery were lost, either to die or get cured by miracles.

Another Decree prohibits the use of churches as inns or Dharmashalas by pilgrims. In those days, pilgrims who travelled together in strength to distant shrines, found the village churches convenient halting places for the night, as no houses could accommodate them; besides, church and pilgrimage were inextricably linked together.

Apart from the need for public worship on the Sabbath, the church is a place of daily worship too for many Christians. The pious attend the church as often as they can, for prayer and meditation.

The church is also linked, the world over, with the three main events in a Christian's life : baptism, marriage and death. All Christians, except members

of certain denominations like the Baptists who practise adult baptism ("believer's baptism", to be precise), are baptised a few days after birth. Baptism is generally performed in a church by sprinkling of water and the repetition of certain formulae, and every church has a baptistry for the purpose, with a font for the flow of water.

Marriage is a sacrament for Christians and all devout Christians wish to be married in churches and to have the union blessed according to prescribed rites.

The third and final event in a man's life, death, has peculiar associations with the church. The Syrians, as we have seen, loved to die within their churches. This is not now permitted, but all the baptised are buried in the hallowed ground of cemeteries. Except in towns and cities where the exigencies of space did not always permit of it, cemeteries are attached to churches. Among most denominations, the dead body is brought to the church, obsequies are performed and the body is then removed to a cemetery and laid to rest. Important individuals are buried within the churches, and monuments or tomb-stones are erected. Burial, it would appear, has been practised by Indian Christians throughout their history, and it was an important departure from Hindu practices to which ancient Kerala Christians had been partial.

THE CHURCH AND CULTURAL LIFE

The church is generally the largest and best building of the community, and for many denominations of Christians it is the visible symbol of their spiritual life. Ecclesiastics, on their part, have taken pains to cultivate devotion through art

and music, and the building and the interior decorations of the church are designed to inspire awe and a sense of the majesty and greatness of God. The church service has developed religious music too, and for Catholics, the world over, the Gregorian chant is still the basis of all church music.

Perhaps the most popular functions in Indian churches, as in Hindu temples, are the feasts and festivals. The church, during a festival, goes gay with festoons, pendants and balloons. In Syrian churches, right down to the 20th century, music used to start several days in advance, and processions with parasols, trumpets and elephants were taken through the main streets; in several parts of Kerala many features of these ancient pageants have survived to this day.

In villages the festival in the parish church is also the shopping season for the women-folk. Women seldom get a chance to go out of their villages for shopping, and during a festival the church and the surrounding area assume the appearance of a fair, as temporary stalls are opened by merchants for sale of articles of daily use, fancy goods and the toys and trinkets women and children love. Every housewife lays by what she can spare and eagerly looks forward to the coming of the church festival.

Apart from local feasts and festivals, there are the grand festivals of Easter and Christmas. For Christmas, the gayest day in Christendom, the church too goes gay. Catholics celebrate Midnight Mass on a grand scale, the churches are brilliantly illuminated, and cribs of hay and grass are built with the child Jesus lying in swaddling clothes, wondering shepherds and placid sheep looking on, angles fitting across a star-studded sky and the

Three Wise Men on their mounts looming in the horizon with gifts for the wonder babe.

Popular gaiety is always infectious and other communities, too, often take part in these celebrations in a friendly spirit.

Christianity, however, is not all gaiety. There is, for instance, Good Friday, the day He was crucified, the saddest day in Christendom, and the church too puts on the mourning garb. The altars are shrouded in black, bells remain silent, and in Catholic churches, the image of the dead Christ is borne round by silent mourners in black and laid to rest. Passion Plays are also performed during the Eastern Season commemorating the crucifixion and the triumph of Christ in Resurrection. The week culminating in Easter is known as the Holy Week.

THE CHURCH AND SOCIAL LIFE

Though church-going is essentially a religious obligation, it has its social side too. God, it is true, makes no difference between rags and robes, but men do. So everyone takes care to attend church service in his or her best clothes. Some people even take pride in parading their finery on Sundays. A 17th-century European traveller tells us that the Syrians went to church fully armed. "When they entered the church, they deposited all their arms in the porch, which then presented the appearance of a guard-house. And after Divine Service every man would take up his weapon again, without the least confusion and walk quietly home."*

With the change in times the yardstick

of social importance of congregations too changed. In a progress report (of 1769) on Christianity among the English settlers of Calcutta, for instance, we read: "The courtyard (of St. John's Church) adjoining the streets are now regularly thronged with palanquins and equipages of the congregation, where before scarcely half a dozen had usually appeared."**

There is also a certain amount of social prestige attached to membership in Church Councils, meant for the general management of the affairs of the church. Among Syrians, membership in the Church Council was a coveted honour which generally went by heredity; but there was scope for new members by nomination by the existing councils, subject to approval by ecclesiastical authorities, and this was a fruitful source of quarrel between the newly rich who aspired for social importance and the conservative elements.

For women, too, church-going has a social side. Indian women, especially in villages and small towns, have little social life, and after the Sunday service, friends and relatives meet and exchange views. These unofficial social functions usually take place in the porch of the church and the ladies discuss all those affairs dear to women, from the problem of servants to the latest in fashions. Women too, like men have their Sunday finery. Fashions in clothes do not, however, change in India so often or suddenly as in Europe and America, but those in Christ. Among Catholics, the ritual is known as Holy Sacrifice of the Mass, and among Eastern Rites in Kerala as Kurbana or Sacrifice. It is the Eucharist

* *Anthropology of Syrian Christians*, L. K. Anantakrishna Ayyar

** *Hundred and Seventy Five Years at the old Church*, edited by G. F. Westcott

CIVIC FUNCTIONS OF CHURCHES

Every Parish church has a resident priest and a sexton, and the bigger Parishes have clerks and assistant priests in addition. One of the most important duties of the church-staff is the maintenance of the Parish Register in which the dates of baptism, marriage and death of every parishioner are kept. Before the development of civil bodies like the Panchayats and Municipalities, the Parish Register was the only reliable guide in these matters as far as Christians were concerned.

Perhaps the most important civil function of the church has been in promoting the cause of education. Children are taught the fundamentals of their religion and the daily prayer in regular Sunday classes, usually held after the service for better attendance. For the efficient ins-

truction of children it is necessary that they should know the art of reading and writing, and every Parish church has a primary school run for the purpose. It must be remembered that in India, till the modern period, primary education was not considered the responsibility of the state, but rather a matter of choice for individuals, and the Christian communities had an efficient system of primary education which ensured the knowledge of the Three R's to practically every child in the Parish.

At present Christians in India form one of the leading communities in literacy, and a great many schools and colleges all over the country are owned and run by them; this peculiarly favoured position of the community is in no small measure due to the experience gained out of the humble church schools and Sunday classes.

CHURCH ART AND ARCHITECTURE

THOUGH there were some ancient congregations in the East which had enjoyed freedom from persecution, Christianity emerged as a world religion only after the conversion of Constantine, and the great age of European church building started at his capital, Byzantium. Byzantine architecture was, however, considerably influenced by Syria which was, at the time, a great cultural centre.

Christianity, it must be remembered, owes much to Judaism, and the Hebrew temple of Jerusalem, which Jesus had attended, was sacred both to the Jews and early Christians. The Romans had destroyed the temple soon after the time of Christ, but the Apostles and their disciples knew, as well as the Jews, what the temple looked like. Its main divisions were the Holy of Holies, in which the Art of the Covenant was kept, an altar for burnt offerings, and a nave or body.

The church was designed after the temple, with the chancel containing the sanctum on an altar for the officiating priest and his assistant (from which the laity were generally excluded), and the nave for the congregation. East or West, these are the basic conventional divisions of the church, and only details differ. There were Greek and Roman influences in early church construction but they were mainly confined to architecture.

The church usually faced West, so that the priest could perform the ritual facing East (the congregation too, obviously, faced East), the point of the rising sun, traditionally considered auspicious by mankind from time immemorial.

Early European churches were generally built in the basilican style. With the rise of Islam and its expansion towards south-eastern Europe and Iberia, western and northern Europe became the main strongholds of Christianity. Here, builders, in the beginning, copied Roman styles, but the results were not always happy; the style is now known as Romanesque. Soon, however, they evolved the Gothic style, with its general upward trend, admirably suited for expressing the religious aspirations of man. During the Renaissance in Europe, there was a reaction in favour of classical styles. Later, Baroque architecture sought freedom from conventions, and even indulged in eccentricity; the Iberian peninsula, with its admixture of Muslim culture, particularly favoured the new style. The Portuguese introduced Gothic and Baroque architecture into India, while, during the British period, colonial forms of practically all European and American styles in church building came into vogue in the country, and purely Indian styles were also adopted. No style, however, completely superseded others, and Indian churches, like the

complex cultural pattern of the sub-continent, show a variety in style and taste seldom found in other countries.

EARLY INDIAN CHURCHES

Kerala Christians believe that the Apostle Thomas had seven churches built in Kerala; at Cranganore, Chayil, Palur, Parur, Quilon, Niranam and Kokkaman-galam. None of these churches is now extant. This is not surprising; for no building in Kerala belonging to the first century, or earlier periods, whether religious or secular, has come down to us, not even the ruins of the famous Musiris. The reason for this is not far to seek. Buildings in ancient Kerala were generally of wood and thatch, and the severity of the monsoon and the ravages of white ants had given such buildings a very short span of life. It is, however, interesting to note that the present Palur church has preserved the *Abhishek Patra* and certain *Shaiva* symbols, carved in stone, as the relics of the original church which is said to have been a Hindu shrine adapted for Christian worship.

The primitive Christian communities of Kerala lived in practical isolation from the main centres of Christianity, and they were not fully aware of the church-building conventions that rose in the West. Hence it is probable that their churches were either Hindu temples converted for Christian worship or buildings constructed like Hindu temples. The workmen, it must be remembered, were all Hindus, who had definite ideas of how a place of worship was to be built; besides, the community itself had a Hindu background, and Hindu temples were naturally their models for church buildings.

The Syrians who migrated to Kerala (see Chapter I) brought with them Western Asian conventions in church architecture. Churches with regular chancel and nave began to be built, the Syrian Liturgy and ritual were adopted, and soon Kerala evolved a distinctive style of church architecture. The peculiar feature of this style was the ornamented gable facade at the nave, whitened with lime, and surmounted by a cross. A porch or hall, called *Shala* in front was another common feature of Kerala churches of the time; the *Shala* was generally meant for the accommodation of additional worshippers during festivals when pilgrims or the faithful from other parishes attended the church.

The roof of the nave was higher than that of the *Shala* but, unlike in European churches, lower than that of the chancel. The chancel, the most sacred part of the church, had the highest roof. The chancel was usually railed off from the nave.

The nave was broader than the chancel or the *Shala*. It was divided into two equal parts by railings, the portion adjoining the chancel being for men, and the other for women. Syrian churches had no pews or benches. The congregation generally knelt or squatted, when necessary. These practices are even now followed in most Indian churches not affected by European influences.

The sacristy (or vestry, where sacred vestments are kept; the priest puts on ceremonial robes here, and enters the chancel direct) was usually a small annexe at the side of the chancel, and the baptistry a chamber inside the nave near the entrance. Churches that could afford it had separate belfries built on

one side of the nave, but in smaller churches the bell was hung, at a convenient height, in an opening in the nave gable or in the chancel wall.

Interior decoration was generally confined to inscribed or ornamented Persian crosses; some of the Syrian churches still have these crosses with Pahlavi inscriptions and angel figures. There were no regular images of saints. In fact one of the Decrees of the Synod of Diamper (*see* Chapter I) deplors the mean appearance of the interior of Syrian churches and stresses the need for beautifying the church with images and paintings.

The residence of the priest was a separate building, on one side, and the cemetery was on the other side of the church. The Parish hall, where church councils met, and the treasury were built at any convenient place, usually on the side where the priest had his residence.

In externals, Syrians churches retained some of the indigenous features of Hindu temple styles. The church and compound were enclosed in a massive granite or laterite wall. Over the main gateway was the Kottupura or music hall where musicians performed on festal occasions. In ancient Kerala, it may be mentioned, the soaring Gopurams of Dravidian temple architecture did not find favour, mainly due to the severity of the monsoon, but over the gateway was constructed a Kottupura or music hall in wood and thatch which the Syrians too adopted for the church. Later on, when tiles began to be manufactured, these replaced thatch. Some of the churches in Kerala still have the Kottupura, but the modern tendency is to dismantle them and provide regular gates with no structure above.

Another interesting adaptation from Hindu style was the open air cross in front of the main entrance. In Hindu temples in Kerala, outside the main gate stood a huge brass or granite lamp, built on a basement with wick-holders all around. The Christians built open air crosses on granite basements, with provision for wicks and oil for illumination, and some of these ancient crosses can still be seen in front of the main gates of Kerala churches.

EUROPEAN STYLES IN INDIAN CHURCH BUILDING

The Portuguese were the first to introduce European architectural styles in church building in India. With their clear-cut ideas of how churches ought to look, they were greatly distressed to find that churches in Kerala looked like Hindu temples, and they had some of them demolished when they took over the Kerala Church.

The first European church in India was built by the Franciscans in Cochin in 1510 when the Portuguese Admiral Affonso de Albuquerque constructed a factory here. This church has come down to us practically intact. It is a small, unpretentious building of the medieval Spanish type, as Europeans at Cochin were few at the time and Indian proselytes to the Latin rite even fewer. This little church has suffered the vicissitudes of European colonial struggle in India. When Vasco Da Gama died in Cochin, in 1524, his body was interred in this church. When his remains were removed to Lisbon in 1538, the grave-stone was left behind, on which account, the church came to be known as Vasco Da Gama's Church. When the Protestant Dutch captured Cochin, they seized the church too and used it for Reformed

Service. Later, the British occupied Cochin, when the church became Anglican. With the union of Protestant denominations in the South, old Vasco Da Gama's Church was taken over by the Church of South India, to which denomination it now belongs.

After the Portuguese power was well established in India and their Indian congregations became bigger, important churches were built throughout the regions where Portuguese influence was dominant. The greatest churches of the Portuguese in India were built in Goa, the capital of their eastern dominions and one of the richest cities of the East at the time. But with the commercial and political decay of Goa, these huge monuments fell into neglect, and can now be seen in Old Goa in various stages of dilapidation.

The Portuguese introduced many innovations in the Syrian churches when they took over the Kerala church (*see* Chapter I). The churches and altar pieces were ornamented, stained glass windows were installed in churches that could afford them, images of saints were made to adorn niches, ceilings and walls were painted with religious themes and pulpits were erected. The paintings were generally in the style of European masters, whom Indian artists studied. Images were usually made of wood and painted, since granite, because of its dark colour and associations with Hindu art, did not find favour with the Portuguese, and marble was costly.

Among the Protestant denominations, the Anglicans with their well-established hierarchical system followed the great European traditions in church building, and theirs are usually the bigger and more ornate of the Protestant churches.

During the British period many Anglican Cathedrals were built in India, of which St. Paul's the Cathedral of the Metropolitan See of Calcutta, as we shall see in the next chapter, is the most important. Other denominations among the Protestants usually believe in simpler but more numerous churches; some very strict sects, like the Quakers, even object to church-building as contrary to Christian principles.

Of church architectural designs introduced into India during the European period, the cross-shaped plan became increasingly popular, especially in places where large congregations had to be accommodated. Apart from the obvious symbolism of the cross, the plan is more suited for better visibility of the altar from all points in the church. There is also sufficient space at the transepts for additional altars, in case of need, for holding services simultaneously by several priests, on important occasions like Christmas. There are aisles at the nave and, in the bigger churches, even at the transepts. In places where separation of sexes prevails, the transept is used by men and the nave by women. In the cross-shaped plan, the vestry is generally behind the altar at the apse with a door at either side leading to the chancel.

A dome at the centre of the transept rises over the roof, and at the entrance, on each side or over is a tower which serves as belfry.

MODERN TRENDS

Early Europeans, as we have seen, were hostile to Indian styles in art and architecture, particularly in church building. During the British period, especially by the beginning of the 20th century, there was a marked reaction to this attitude, in favour of Indian art and

architecture. The progress of Indology, appreciation of Indian ideals of art in the West, and the rise of nationalism in India were mainly responsible for this change of attitude. Increasing interest in Indian styles began to be evinced not only by Indians but by foreign missionaries as well. The modern Dornakal Cathedral of the Church of South India, in Andhra Pradesh, and the Christu Kula Ashram Chapel at Tirupattur in North Arcot, Tamil Nadu, are remarkable for the new trend in Church-building.

Modern styles, made possible by the use of steel and concrete, are also finding their way into Indian church architecture.

In Indian Christian religious art too, the modern tendency is to adopt Indian styles rather than follow the European schools introduced during the Portuguese and continued through the British period. Quite a number of Indian painters have taken up Christian religious themes and we often come across pictures of Christ in the style of the Ajantan Bodhisatva, of the Virgin Mary emerging from the lotus, and in other familiar styles of Indian religious art. Some of these artists have done remarkably well in the mural decorations of Indian churches. All these attempts are, however, in an experimental stage, and a distinct style of painting, which may be called Indian Christian, is yet to be evolved.



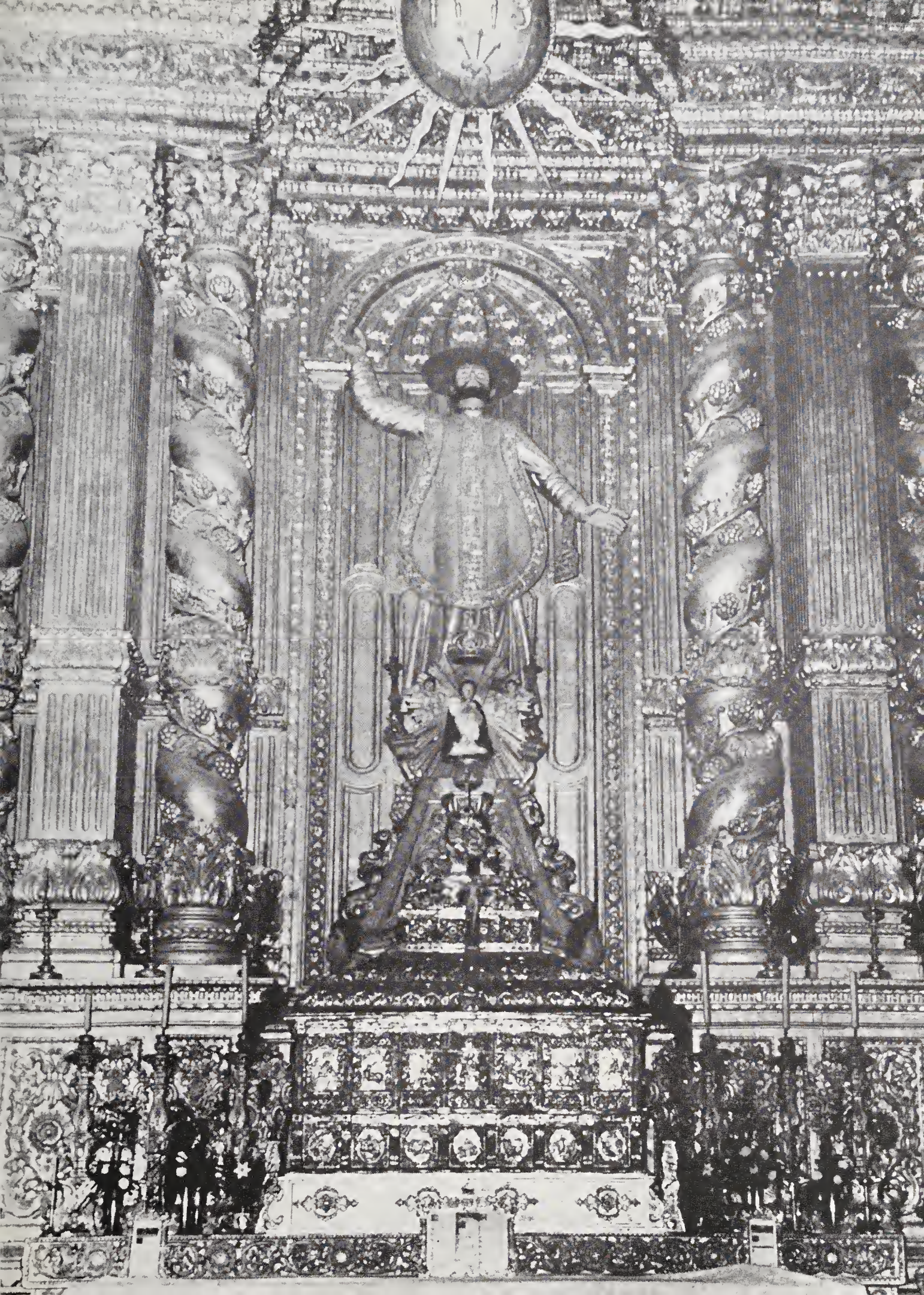
An Ancient Church on the West Coast of India



Armenian Church at Madras

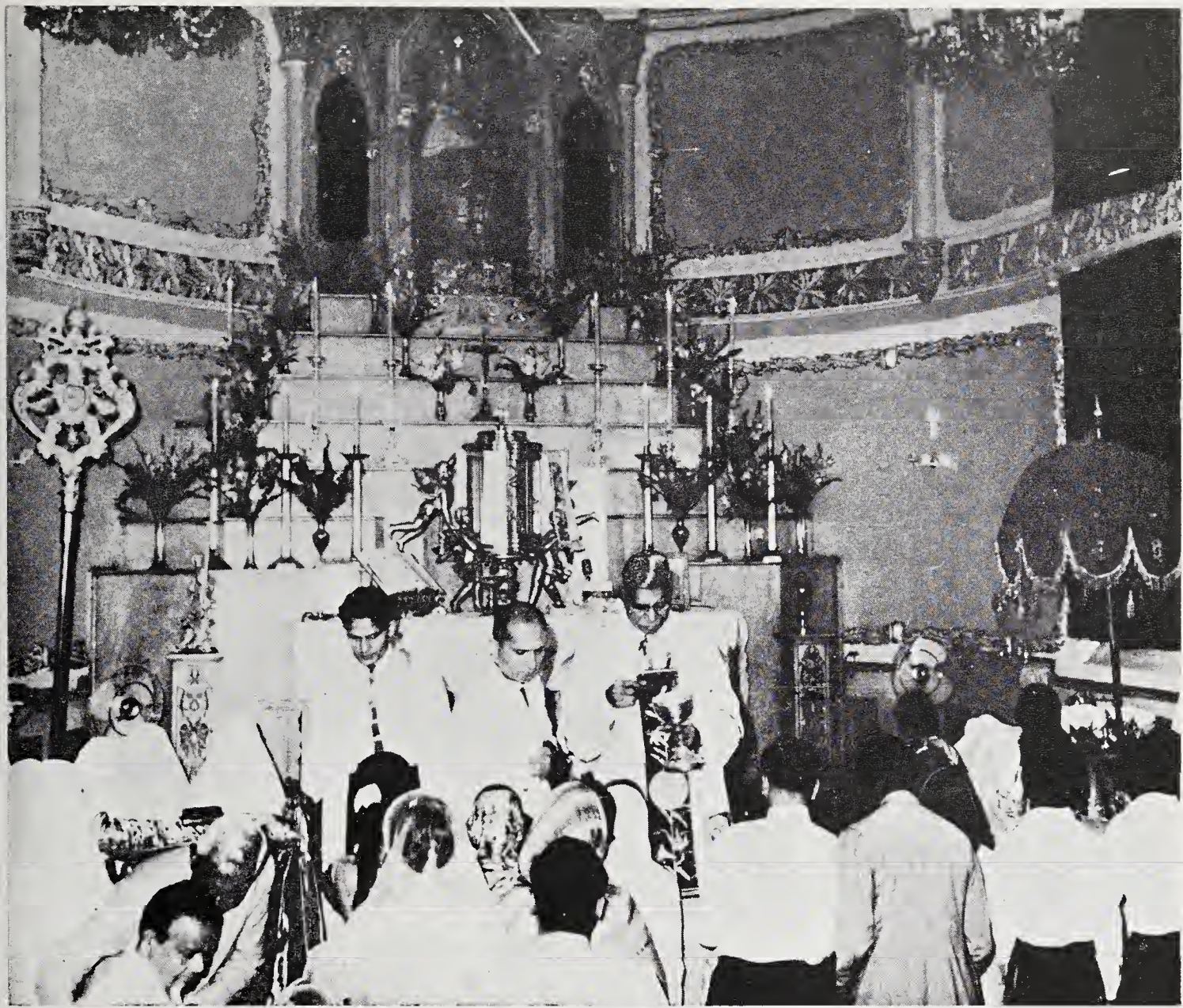
*Casket in which the miraculously
preserved body of St. Francis Xavier
is kept at the Church of Bom Jesus
Old Goa*



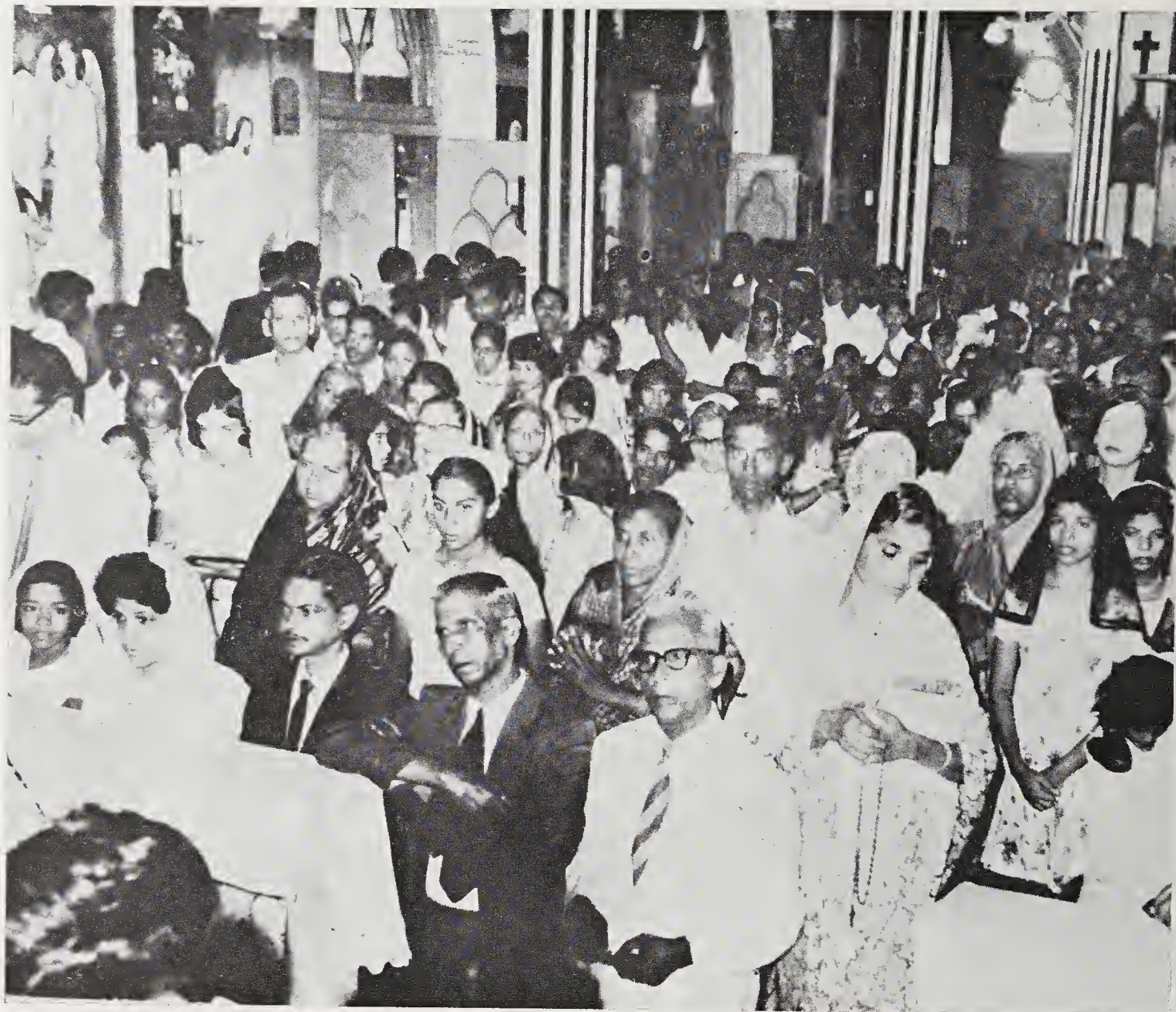




Basilica of Sardhana



His Eminence the late Valerian Cardinal Gracias giving Holy Communion at the Basilica of Our Lady of the Mount Bandra Bombay



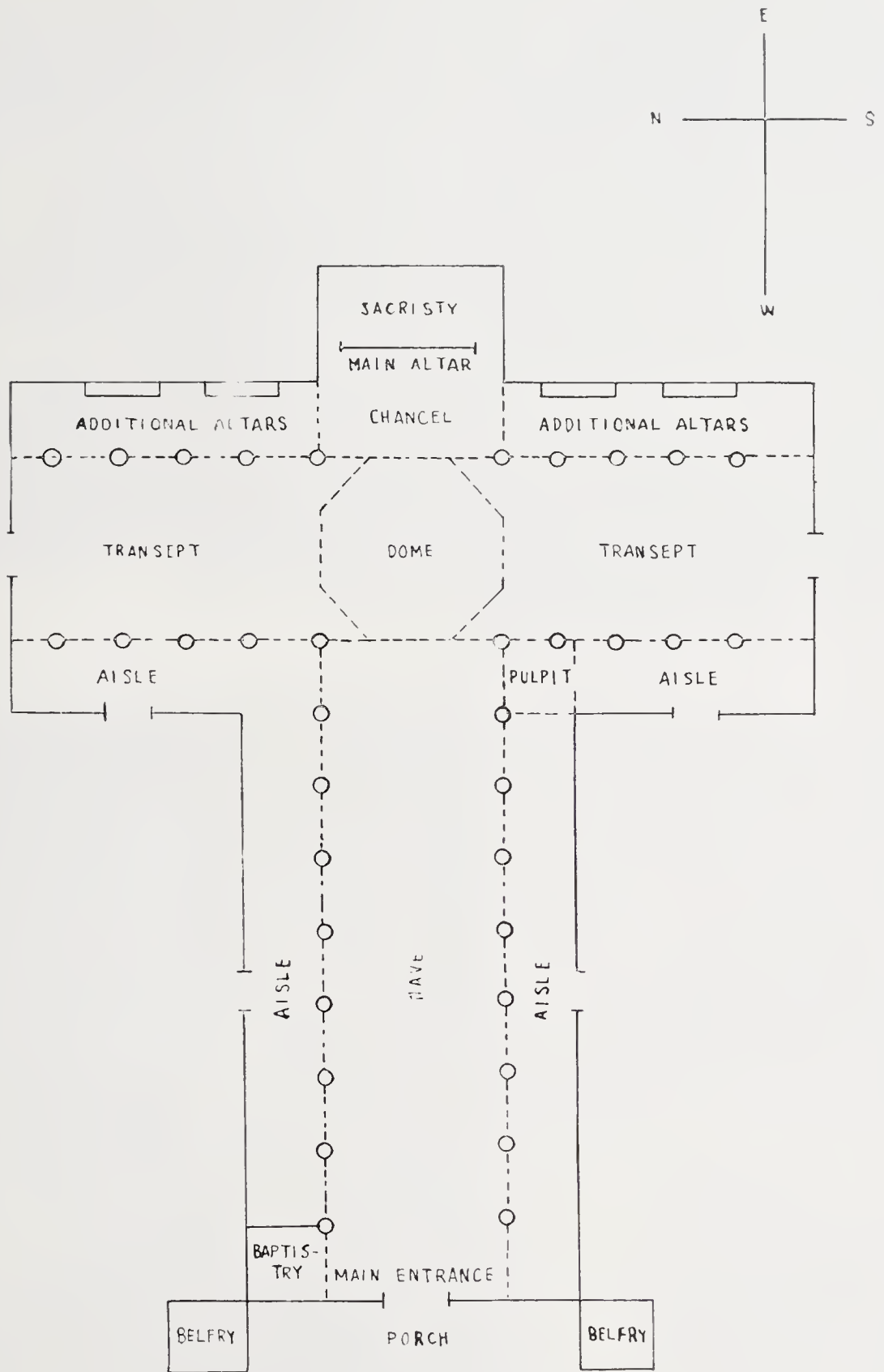
The Congregation at the Solemn High Mass in a Basilica in Bombay



Around the Christmas Tree



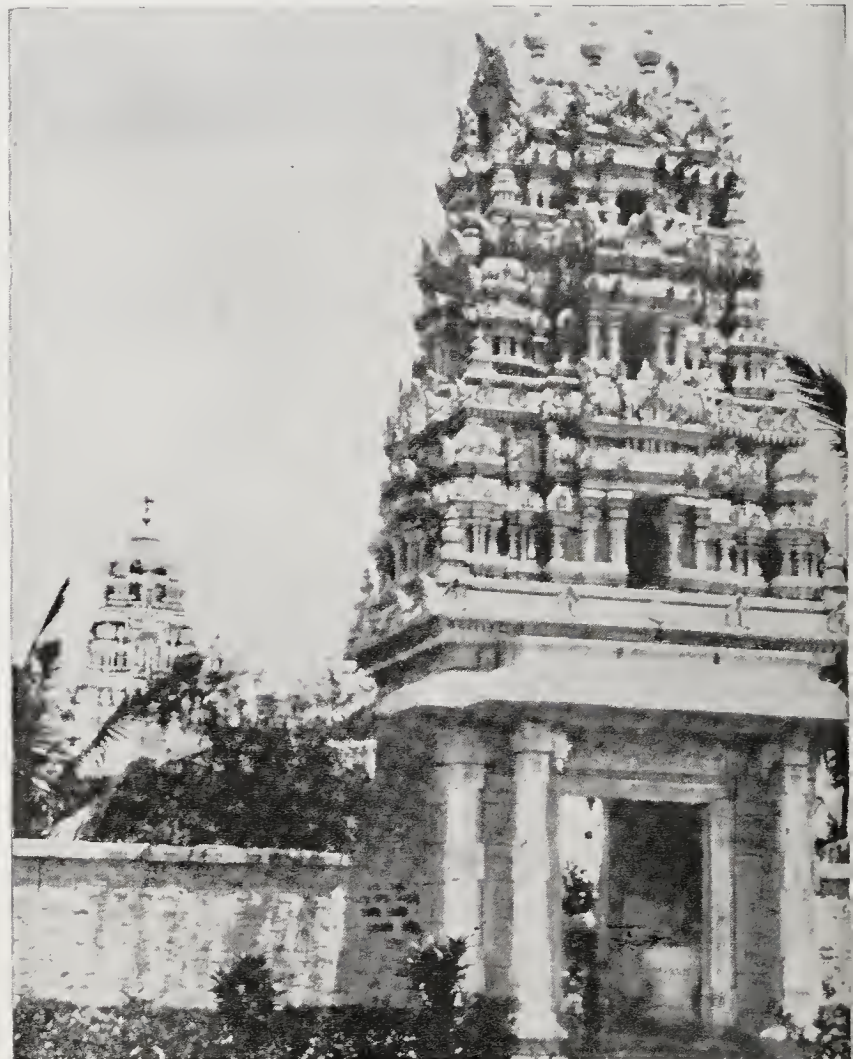
Procession during Holy Week on the West Coast



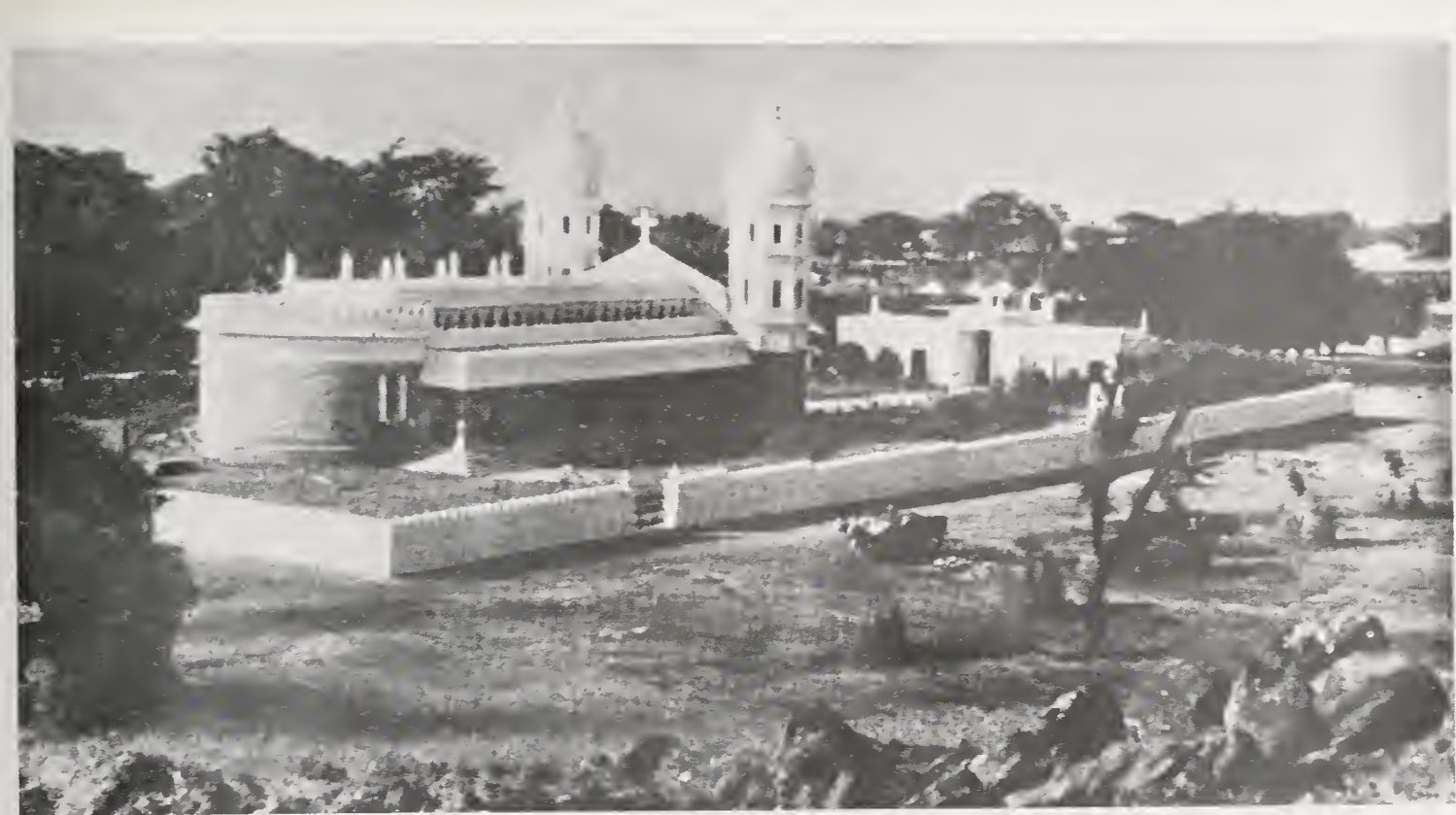
Ground Plan of A Cross-Shaped Church



*Inscribed Persian Cross
Orthodox Syrian Church
Kottayam*



*Christian Chapel at
Christu Kula Ashram
Tirupattur*



Dornakal Cathedral Church of South India

The Catholic Cathedral Shillong





*The Mother of Divine
Grace Mokameh Bihar*

Wall paintings at the 13th-Century Orthodox Syrian Church Cheppad





*Stained glass windows and Main Altar
St. Thomas Cathedral Basilica
Mylapore Madras*

*Adoration of the Magi Mural
at Mt. Mary Bombay*



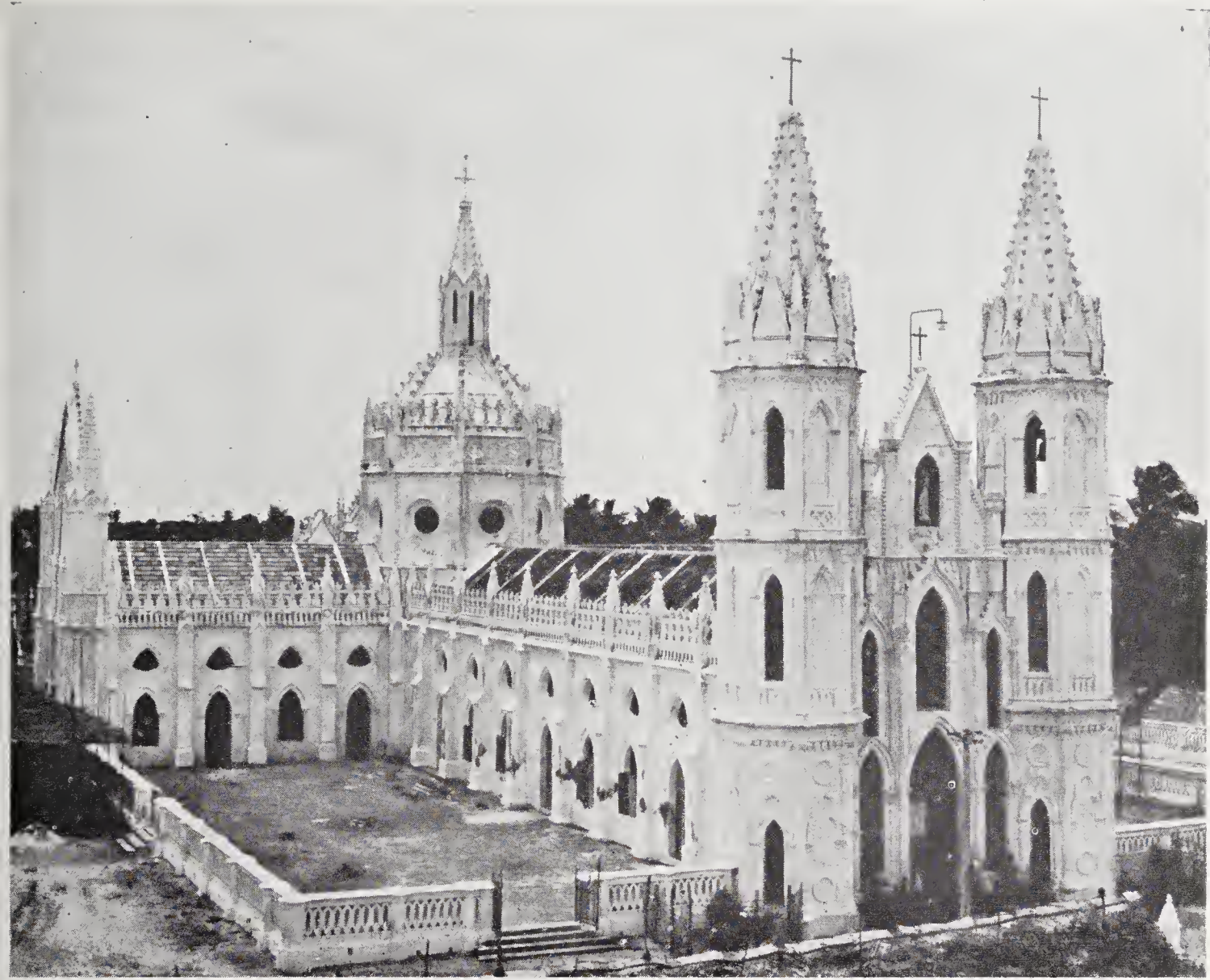


St. Thomas Cathedral Basilica Mylapore Madras



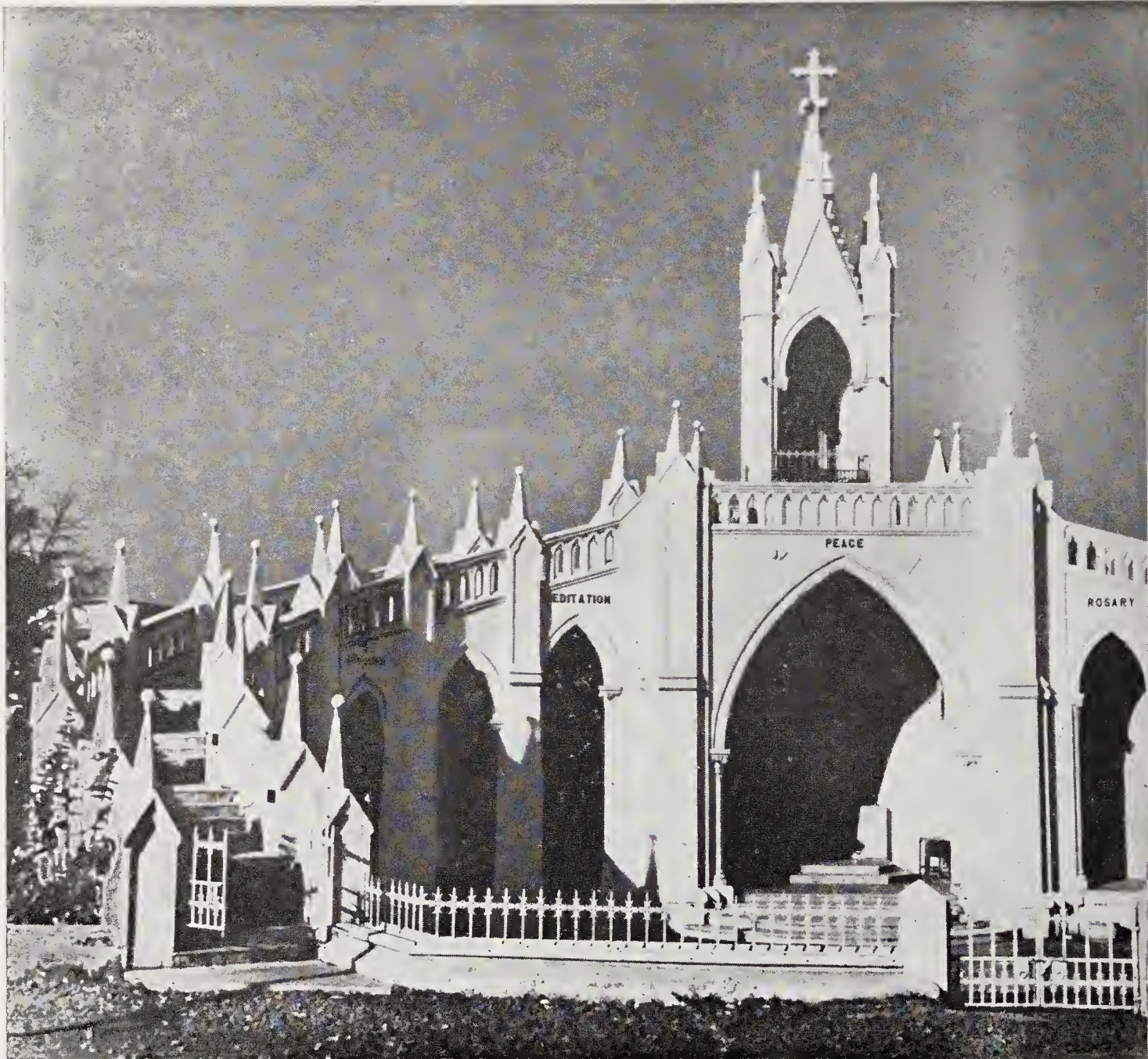
Church of Bom Jesus Old Goa



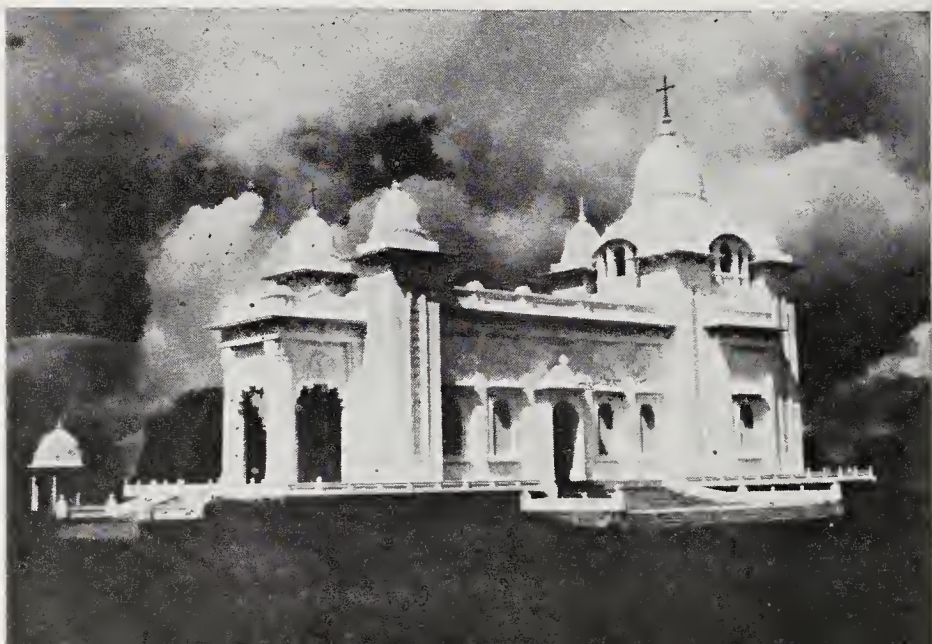


Shrine of Our Lady of Health Velankanni Thanjavur

← *Interior of the Church
Sardhana*



*St. Mary's Basilica
Mt. Mary Bandra
Bombay*



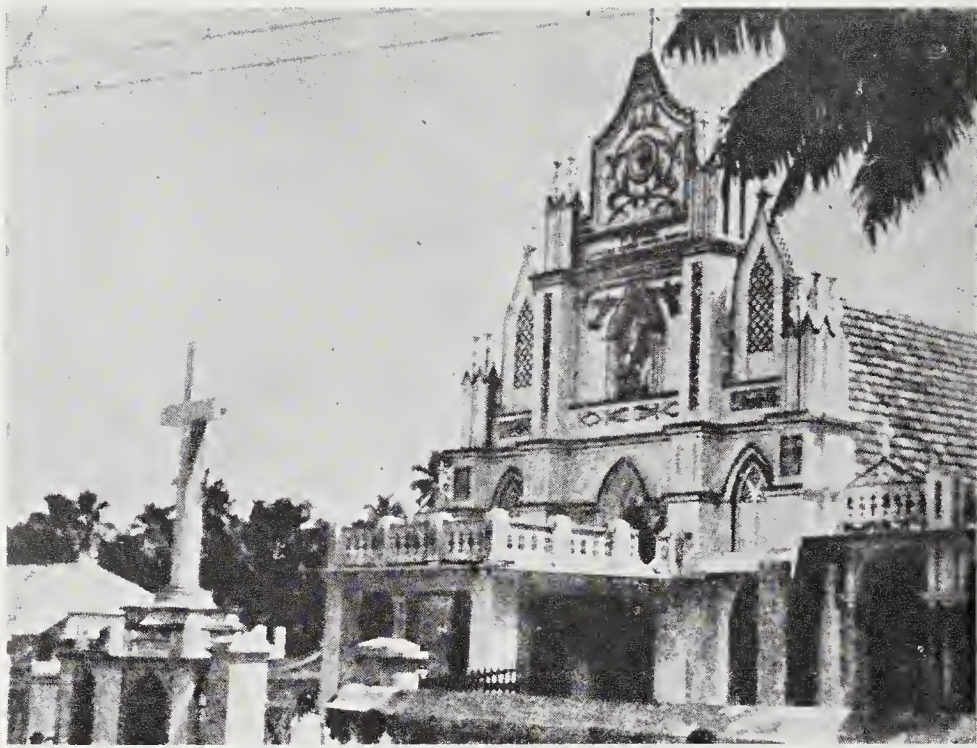
*Shrine of the Mother of Divine Grace
Mokameh Bihar*



*Sacred Heart Cathedral
New Delhi*



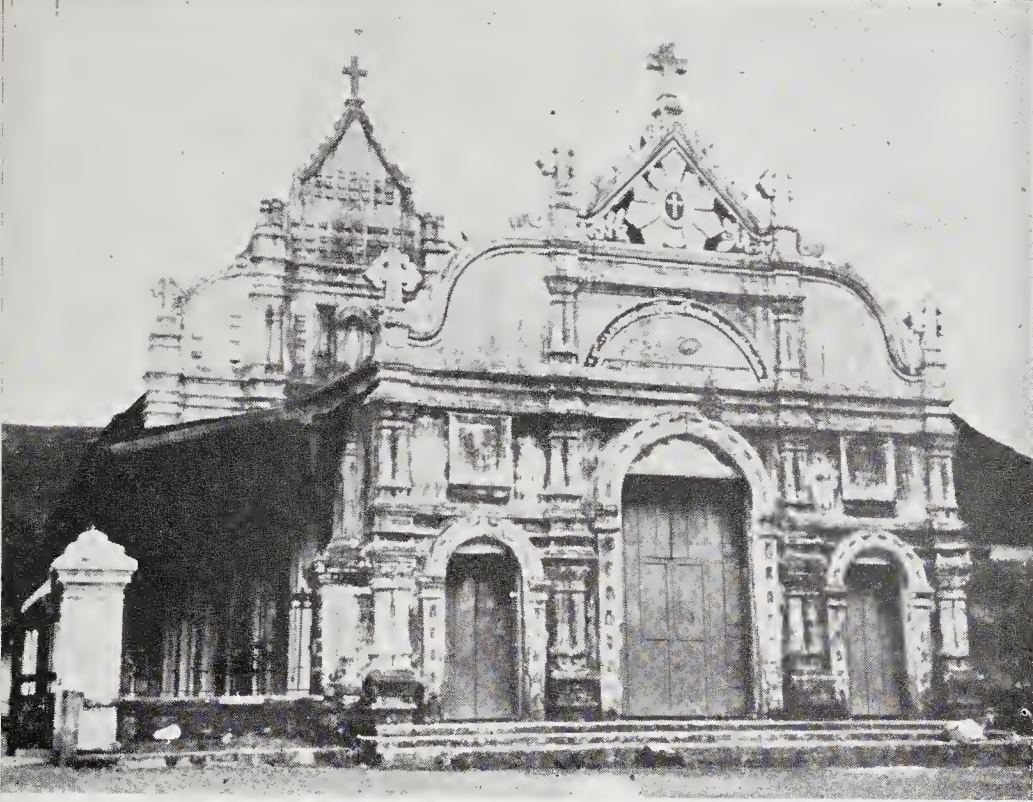
*Monument at Azhikode
(site of ancient Musiris) to
commemorate the landing of
St. Thomas at the port*



*Orthodox Syrian Church
Cheppad*

13th-Century Orthodox Syrian Church Chengannur Kerala





*Cathedral of the Church of the East, (Nestorian),
Trichur*



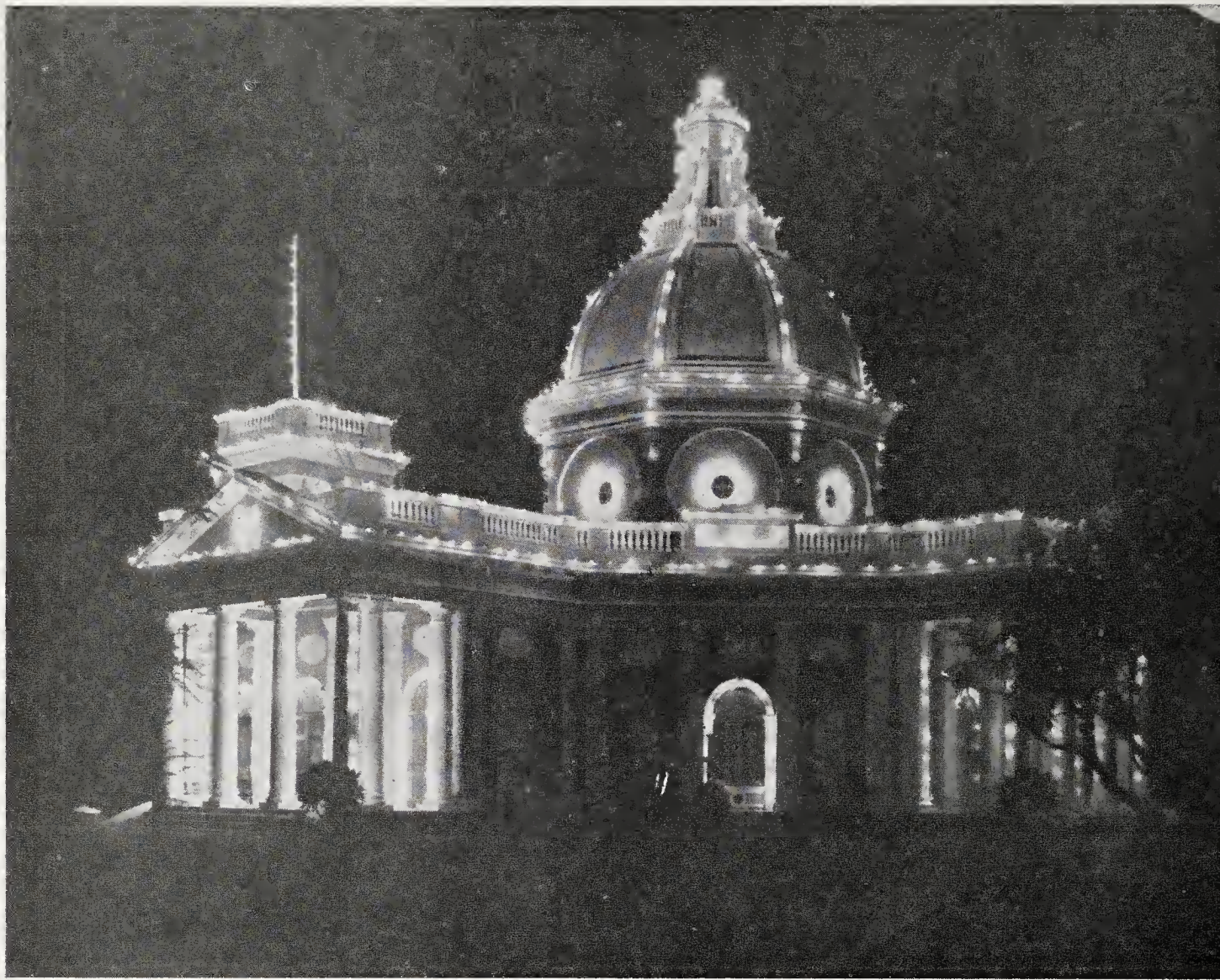
Cathedral in Pondicherry



Church of our Lady of Dolorus, Trichur

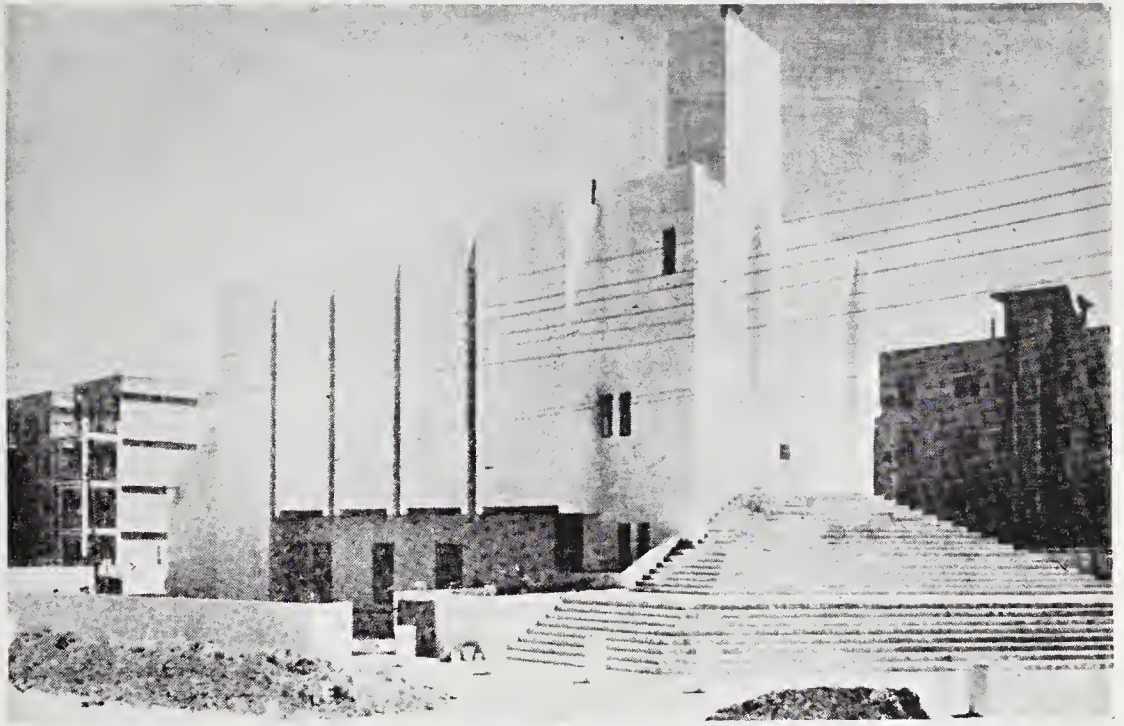


St. Paul's Cathedral, Calcutta



St. James's Church, Delhi

*St. Mary's Orthodox
Syrian Church,
New Delhi*



Centenary Church (Methodist), New Delhi





Danish Church, Serampore



Church of St. Catherine, Goa

A Church in Mapusa, Goa

Church of St. Cajetan, Goa





Church of Our Lady of Immaculate Conception, Panaji, Goa

St. Mary's Church, Bangalore



St. Philomana's Church, Mysore



CHAPTER IV

SOME IMPORTANT CHURCHES

CHRISTIANS have always been a minority community in India and, compared with the Hindus and Muslims, they are not very wealthy. Hence there are no churches of the magnificence of the wonderful Hindu and Muslim edifices of India, or of the great Cathedrals of Europe and America, on which the wealth and building-skill of empires and nations have been lavished. Yet there are famous shrines and churches of historic and religious importance in India, and variety more than compensates for lack of grandeur.

The hierarchical denominations, as we have seen, are more important to our subject, and their Cathedrals* enjoy a certain prestige from the ecclesiastical point of view, and are usually the bigger and better churches. But the Cathedral is not necessarily the largest and best church in diocese, just as the capital of a country is not always its largest or best city.

Though church-building has followed certain established conventions throughout Christendom, there are several denominational peculiarities that lend considerable variety to churches. While the Catholics, for instance, build ornate churches and have images for interior decorations, most of the Protestant denominations object to images and insist on simplicity in design and details.

In the following description of important Indian churches, the classification has been based, for convenience, on denominations. The basis, however, is present possession. The vicissitudes of history have affected the ownership of churches in India, and the fact of current possession does not indicate that the particular church has always remained with the denomination now in possession of it. Practically all churches in Kerala, for instance, were Catholic when Archbishop Menezies brought Syrian Christians under Goa in 1599, but after the *Revolt of Coonen Kurisu* (see Chapter I) the churches in Kerala were divided among several denominations. Again, during European colonial expansion in India, Protestants who seized Catholic settlements often appropriated the churches too. Vasco Da Gama's church in Cochin, as we have seen, has changed hands many times. Similar transfer of ownership of churches took place in several other regions in India when the British expansion began.

CATHOLIC CHURCHES

The Catholics and the Orthodox Syrians have taken particular care to cultivate church-life. Their hierarchical organisations, rituals like the High Mass celebrated by more than one priest in brilliant vestments to the accompaniment of music by choir and organ, the

* From *Cathedra*, the throne of the Bishop, kept in the church.

architecture and size of churches, illuminations, decorations and processions on festal occasions, all add a grandeur to worship seldom found in other denominations.

A popular element in Catholic worship is the spirit of pilgrimage well fostered by the clergy. Some of the important shrines of the Catholics are visited by thousands of pilgrims from far and near during the feasts of saints.

The exalted position which the Virgin Mary occupies in the hagiology is, again, of immense popular appeal in Catholic worship. Her shrines in many places in India attract not only Catholics but members of other communities too.

More than half the Christians of India are computed to be Catholics. They fall into two main categories : those who follow the Latin Rite, and the Syrian Catholics. The official Liturgy of the Catholic Church, with the Pope as the supreme head, is Latin, but Rome has always recognised the validity of certain eastern rites, and the Syrians, when they were brought under Goa, were allowed to retain their ancient Liturgy. After the *Revolt of Coonen Kurisu* those Syrians who were reconciled to Rome continued to follow the Syrian Liturgy and they are known as Syrian Catholics. Syrian Catholic clergymen are also now permitted to say Mass in Malayalam, the language of Kerala.

The Catholics in India have 10% Dioceses and Archdioceses all over the country, with a Cathedral in each. Mention of the names of all these would make the list unduly long, though all are important. The Archdioceses and their Cathedrals are : Cathedral of the Immaculate Conception, Agra; St. Francis

Xavier's Cathedral, Bangalore; Cathedral of the Holy Name, Bombay; Cathedral of Our Lady of the Most Holy Rosary, Calcutta; St. Mary's Cathedral, Changancherry (Syrian); Sacred Heart Cathedral, New Delhi; Cathedral of the Blessed Virgin Mary, Ernakulam (Syrian); Cathedral of St. Catherine, Goa; St. Joseph's Cathedral, Hyderabad (Deccan); San Thome Cathedral, Madras; Cathedral of Our Lady of Dolours, Madurai; St. Francis de Sales Cathedral, Nagpur; Notre Dame de Anges, Pondicherry; Cathedral of the Immaculate Conception, Ranchi; St. Mary's Cathedral (Syrian), Trivandrum; St. Francis Assisi Cathedral (Latin Archdiocese of Verapoly), Ernakulam, Cathedral of the Most Holy Rosary, Cuttuck; Cathedral of Mary, Help of Christians, Shillong-Gauhati and Cathedral of St. Francis of Assisi, Bhopal.

Shrines Sacred to the Apostle Thomas

The most important and historic Christian shrine in India is St. Thomas Mount, Madras, the traditional site of the death of the Apostle Thomas. There are references to the Mount, and churches and monasteries at the site, in the writings of the early doctors of the Church dating back to the 4th century of the Christian era. The site was an important centre of pilgrimage for Christians from not only India but abroad too. The fame of this shrine had spread to Europe early and in the *Anglo-Saxon Chronicles* we read that Alfred the Great had sent, in the year 883, Shiglem, Bishop of Shireburn, with alms to the shrine. Practically all early travellers to South India have written about the shrine; Marco Polo, who visited the site in the 13th century, has left us an account of the shrine as he found it.

The place seems to have been a stronghold of Christians in ancient times, with magnificent churches and monasteries, but during the disturbed political conditions of the middle ages both the Christian community and the shrines suffered much. When the Portuguese took over the site in the sixteenth century, they found no churches here but only ruins. Among the ruins, however, they discovered the tomb of the Apostle. The relics were exhumed, and some of them are now housed in the present San Thome Cathedral, Mylapore.

At present there are two churches, built during the Portuguese period, at the Mount, one on the Little Mount, where the Apostle used to repair for prayer and solitude during his stay there, and the other at the actual site of his death. An annual feast of the Mount is held on the 18th December, for which pilgrims come to the shrine from all over South India.

Another important shrine of St. Thomas, though less historic, is Mount Malayattoor in the Westetrn Ghats in Central Kerala. Legends would indicate that the Apostle Thomas used to retreat to this wild spot, in the thick of the forest, and years after his death a party of hunters discovered the site with a cross and a perennial spring. A chapel was built on the Mount and it became a centre of pilgrimage in South India. The original chapel and many rebuilt later, were destroyed by wild elephants as the place stood deserted in the forest except for a week in the season of pilgrimage. At present, the Mount is free from wild animals, and every Sunday Mass is said by a priest from the nearby Parish. An annual feast is held at the shrine, first Sunday after Easter, to which pilgrims

come from all over Kerala and from the Tamil area. Among Syrian Catholics it is customary for newly-weds to go on pilgrimage to the shrine for the first feast after their wedding, for married happiness.

Bom Jesus (Infant Jesus) Church

The body of St. Francis Xavier, which has remained intact to this day, is kept in this famous church in Old Goa. The church had several patrons in India and abroad and important personages endowed the Church and contributed substantial sums for its interior decoration. The Duke of Tuscany, for instance; donated four beautiful bronze panels depicting scenes from the life of the saint; and an Italian lady, Fransesca de Sopranis, donated a very costly silver statue of the saint. The casket containing the body of the saint is an exquisite piece of art; it was studded with precious stones, which, later, were removed to Lisbon.

The periodical exposition of the body of the saint is an important international event for Catholics, and pilgrims visit the shrine at that time from different parts of the world.

Begum Samru's Church

St. Mary's Church, Sardhana, is known as Begum Samru's Church as it was built (1822) by Begum Samru. (See Chapter I) The architect was Anotnio Reghelini of Padua, Major in the Begum's army, and the style is a combination of several schools. The Pope, at the request of the Begumi, erected the See of Sardhana, and the Church became the Cathedral of Mgr. Julius Caesar. He was the domestic chaplain of the Begum, and was consecrated Vicar Apostolic in 1834. In 1836,

the Begum died, and the See of Sardhana merged with Agra.

The church has a beautiful marble monument to the Begum executed by the Italian sculptor, Adamo Tadolini of Bologna, a disciple of Canova.

Important Shrines of the Virgin Mary

There are many famous shrines of the Virgin Mary in India and they attract a large number of pilgrims during the festival of the Virgin.

The Church of Our Lady of Health, at Velankanni (Thanjavur District) is known as the Lourdes of South India because of the many miraculous cures attributed to the shrine. Not only Christians but Hindus and Muslims too frequent the shrine with alms for favours sought or received.

Another interesting shrine of the Virgin is at Bandra (St. Mary's Basilica, Mount Mary) near Bombay, and the Feast of the Virgin, held in September and called the Bandra Feast, is a major event for all communities in Bombay.

At Mokameh (Patna Diocese), the Church of Our Lady, Mother of Divine Grace, attracts pilgrims from all parts of Uttar Pradesh, Bihar and Orissa. The main Feast at the shrine is held annually in November.

A noble edifice, built in fine Indo-Gothic style, is the Church of Our Lady of Dolours, Trichur. With a soaring belfry on either side of the entrance and a dome over the centre of the transepts, it has double-storeyed aisles alongside the nave and the transepts. The largest church in India, it is a major tourist attraction of Kerala, not only because of its size but also because of its superb interior decorations in statues, murals

and paintings on the ceiling. The church has eleven altars in a row, five on either side of the grand main altar.

CHURCHES OF NON-CATHOLIC EASTERN RITES

When Rome rose to pre-eminence in Europe and the Pope became the supreme head of the Catholics, there were Patriarchs in the East who were not subject to Rome. Originally, it would appear, there were four main Patriarchates in Christendom: Rome, Constantinople, Antioch, and Alexandria. Jerusalem became next in importance. Whether or not Rome had supremacy over other Patriarchates in ancient times, is a controversial matter into the details of which we need not go here. Suffice it to say that differences in doctrine, dissensions and political factors led, in the course of centuries, to an increase in the number of important Patriarchates in the East. Muslim kings often claimed the right to recognize or depose Christian Patriarchs in their dominions, but a deposed Patriarch in exile was often dearer to his congregations than the reigning one favoured by the Sultan. Again, when some Patriarch accepted the supremacy of the Pope, a rival, independent Patriarch almost immediately appeared.

We have seen that the Kerala Church obtained its Bishops, before the Portuguese period, from the Patriarchs of Western Asia. We do not know what exact denominations these Bishops followed. While many historians hold the view that the Syrian Church, before the Portuguese, was Nestorian, others dispute it, and the records which would have thrown light on the subject were destroyed by the Portuguese in the Synod of Diamper (see Chapter I). What we

know for certain is that practically all Kerala Christians became Catholics when the Portuguese subjected the Syrian church to Goa, and the present denominations in Kerala are mostly developments that took place after the Revolt of *Coonen Kurisu*.

When news of the break reached Rome, the Pope, wishing to reclaim the Syrians, sent a batch of Carmelite monks to Kerala as he was rightly informed that the Syrians were particularly hostile to the Jesuits. The Carmelites reclaimed for Rome a large number of Syrians and their churches. These are now known as the Syrian Catholics. The rest of the Syrians, however, refused to be reconciled to Rome, and they got their Bishop from the Patriarch of Antioch who was said to be at that time an upholder of the Monophysite doctrine of Christology (*i.e.* the Doctrine of a single indivisible person and nature in Christ, as distinct from the Roman Catholic doctrine of one person and two natures in Christ). Orthodox Syrians are not Monophysites. From the Orthodox Syrian Christians (Jacobites) of Kerala a section hived off again under Protestant missionary influence, and founded the independent church of Mar Thomites. From the Syrian Catholics, a minority separated, claimed continuity from the pre-Portuguese period, and obtained a Bishop from the Patriarch of Babylon (also called Patriarch of the East) who was a follower of the Nestorian doctrine (see Chapter I) and these came to be called Nestorians of Chaldeans (as they follow the Chaldean Liturgy). But they prefer to call themselves members of the Church of the East.

Followers of eastern rites are generally confined to Keralites except, of course the Armenians. The Armenians (see Chapter I) have their independent Catholicos following the monophysite persuasion but a good many of them are Uniates or Catholics, who use the Eastern Liturgy and recognize the supremacy of the Pope. The Armenians are found in the bigger cities of India, and they have important churches in Madras and Calcutta.

Orthodox Syrian Churches

The ecclesiastical head of the (Jacobite) Orthodox Syrian church in India is known as the Catholicos*; he has his headquarters at Devalokam, Kottayam in Kerala. Though formally subject to the Patriarch of Antioch, he has enjoyed practical autonomy in the administration of churches in India. But recently due to differences of opinion he has become completely independent of the Patriarch of Antioch who has, in consequence, consecrated (1975) another Catholicos with his headquarters at Muvattupuzha, and the community has divided allegiance at present to the two Catholicoses.

The Orthodox Syrians are an important community in Kerala, and they have more than one thousand churches.

The Church of the East (Nestorian)

Congregations of this once powerful church are now few. Due to periodical persecutions in the Mesopotamian region where the Patriarchate had its stronghold, the incumbents had to change their headquarters often and this weakened the community.

* For Armenians the Patriarch is a lesser hierarch than the Catholicos, but for Orthodox Syrians the Patriarch is higher.

The Church has two Metropolitans and one Bishop in India, at Trichur, Kerala. The congregation claims continuity from the pre-Portuguese period, and maintains that there were Nestorians in Kerala even during the Portuguese period in outlying areas inaccessible to the Portuguese.

Mar Thomites

The Mar Thomites, as we have seen, are a section of Syrians who came under the influence of Protestant missionaries in the 19th century and founded a reformed church in Kerala. They follow the episcopal principle in church government, and their Metropolitan is at Thiruvalla.

The church is independent and the Metropolitan is considered the equal of other heads of independent churches, by virtue of the Apostolic tradition of the Kerala Church. The Mar Thomites, like other Reformed denominations, claim that they have revived the teachings and faith of early Christians, and take their name from Mar Thoma (Apostle Thomas).

The Marthomites have five Bishops; their important churches in Kerala are at Thiruvalla, Maramon, Chengannur, Adoor, Kottayam and Kozhencherry.

PROTESTANT CHURCHES

The Reformation, as is well known, came rather late in the history of the church but obtained an extraordinary hold on the expanding nations of Europe who came in the wake of the Iberians. After a formative period and consolidation, the Protestant Churches embarked upon a vigorous course of missionary activity throughout the world. Missionaries of Dutch, Danish, German, British and American extraction were mainly responsible for the spread of the different

Protestant denominations in India. The earliest settlements of the Europeans who came to India after the Portuguese were at Surat. When Vasco Da Gama landed in Calicut (Kozikode) in 1498, it must be remembered, Babar, the founder of the Moghul Empire, was a youngster fighting for his patrimony in Samarkand, but when Sir Thomas Roe, the first English ambassador came to India in 1615, Jehangir, the fourth Moghul Emperor, was reigning, and the fame of the Great Moghul had reached Europe. Under the Moghuls, who had extensive commercial contacts with the Muslim countries of the West, Surat had risen as the most important port of the empire and the main point of embarkation for pilgrims bound for Mecca.

The Christian population of Surat at the time was not numerous enough to need a church but cemeteries were absolutely essential. So no church in Surat has come down to us but important cemeteries have, and the size of the existing monuments of the early English and the Dutch who died in the port would indicate that the local notions about building big tombs had infected Europeans too.

Church building by Protestants in India had humble beginnings. The members of the Reformed Churches who first came to India were merchants and the Directors of East India Companies were averse to such unprofitable enterprises as church building. Hence the early Protestant churches in India were built either by pious individuals or impecunious missionaries who had to support themselves and their congregations from meagre funds. St. Mary's Church, Madras, the first English Church in India, for instance, was built (1680) mainly by the munificence of Elihu Yale. St. John's,

Calcutta (1770), was the private property of the Swedish missionary Kiernander, and when he went bankrupt, the church was seized by the official liquidator and sold in auction! St. James' Church, Delhi (1841), was built by Col. Skinner. Similarly the first Lutheran church in India was built in Tranquebar by the missionaries Ziegenbalg and Plutschau, in 1711, out of their own resources, and it was not a very imposing building either.

Towards the middle of the 19th century the wealth power and prestige of the East India Company had risen, missionaries came in greater numbers, and congregations and funds were large enough to build churches in several parts of India. Practically all Protestant denominations, Anglicans, Methodists, Baptists, Luthernans, Presbyterians, Mennonites, the Salvation Army, etc., have congregations and churches in India at present. For our subject, however, the episcopal divisions are more important as they have regular hierarchs and Cathedrals. But even the episcopal divisions, except perhaps the Anglicans, believe in greater number of congregations rather than in grand and ornate churches.

Anglican Churches

The Anglican church is, as is well known, the official Church of England and it has followed the episcopal tradition with considerable interest in building beautiful Cathedrals. The first Anglican See was erected in 1814 but it was in the year 1847 that the first Anglican Cathedral, St. Paul's Calcutta was built. This Cathedral enjoyed royal and vice-regal patronage from the very beginning and has many historical associations and monuments commemorating the visits of

royalty during the hey-day of British power in India. Even after the capital of British India was transferred from Calcutta to Delhi, St. Paul's held a pre-eminent position as the Metropolitan See of the Anglican Church.

The Anglican Church in India and adjoining British possessions attained autonomy in 1928 and was renamed the Church of India, Burma and Ceylon. After the partition of India, it came to be known as the Church of India, Pakistan, Burma and Ceylon. In 1947 the southern dioceses merged with the Church of South India.

In addition to St. Paul's, the Metropolitan Cathedral at Calcutta, the Church has, in India, Cathedrals and Bishops at Amritsar, Shillong, Barrackpore, Bhagalpur, Bombay, Chhota Nagpur, Delhi, Lucknow, Nagpur, Nandyal, Nasik and Andaman and Nicobar Islands.

Methodist Churches

The episcopal division of the Methodist Church in India, which is part of the Methodist Church in Southern Asia, owes its origin and expansion mainly to American Missionary enterprise. Indian congregations of Methodists are divided into four areas, Delhi, Bombay, Hyderabad and Lucknow, with a Bishop and important church in each.

CSI & CNI

The Church of South India (CSI) is an independent church formed in 1947 by the union of several Protestant denominations in South India. All the three main organisational principles obtaining among Protestants, i.e. episcopal (administration by Bishops), presbyterian (by Presbyters or elders), and congregational where each church and its congregation form an autonomous unit), are

incorporated in the Church of South India. This is a remarkable achievement in church union as these three principles of church government were usually at variance and were considered irreconcilable. As the Church has retained the episcopal principle, it has Bishops and Cathedrals. There are at:

Coimbatore, Kottayam, Dornakal, Karimnagar, Kanyakumari, Eluru, Madurai, Vellore, Nandyal, Madras, Medak, Bangalore, Dharwar, Mangalore, Gooty, Shoranur, Trivandrum, Tirunelveli, and Tiruchirapalli.

More or less on the lines of CSI was formed, in 1970, the Church of North India (CNI) by the union of several Protestant denominations in North India. This Church has 22 dioceses with a Moderator at Delhi. The dioceses are: 1) Agra, 2) Amritsar, 3) Andaman Nicobars, 4) Assam, 5) Bharatpur, 6) Bhopal, 7) Bombay, 8) Calcutta, 9) Chandigarh, 10) Chhota Nagpur, 11) Cuttack, 12) Darjeeling, 13) Delhi, 14) Durgapur, 15) Gujarat, 16) Jubulpore, 17) Kolhapur, 18) Lucknow, 19) Nagpur, 20) Nasik, 21) Patna and 22) Sambalpur.

APPENDIX

STATEWISE POPULATION OF CHRISTIAN COMMUNITY IN INDIA (1971)

India	1,42,25,045	Orissa :	3,78,888
States :		Punjab :	1,62,202
Andhra Pradesh	18,23,436	Rajasthan :	30,202
Assam	3,81,010	Sikkim :	1,663
Bihar :	6,58,717	Tamilnadu :	23,67,749
Gujarat :	1,09,341	Tripura :	15,713
Haryana :	9,802	Uttar Pradesh :	1,31,810
Himachal Pradesh :	3,556	West Bengal :	2,51,752
Jammu & Kashmir :	7,182	Andaman & Nikobar :	30,342
Karnataka :	6,13,026	Arunachal Pradesh :	3,684
Kerala :	44,94,089	Chandigarh :	2,504
Madhya Pradesh :	2,86,072	Dadra & Nagar Haveli :	1,918
Maharashtra :	7,17,174	Delhi :	43,720
Manipur :	2,79,243	Goa, Daman & Diu :	2,72,509
Meghalaya :	4,75,267	Lakshadweep :	239
Nagaland :	3,44,798	Mizoram :	2,86,141
		Pondicherry :	41,296

GLOSSARY

- Abhisheka Patra*; font for anointing image in Hindu temples
- Accommodation Theory*; theory of validity of acceptance of traditional social usages, including caste, by Indians on becoming Christians
- Aisle*; part of a church alongside nave and transept, separated from these by columns
- Alaric*; the Goth leader who laid a siege to Rome in 408 A.D.
- Anglican Church*; official church of England
- Alexio de Menezies*; Archbishop of Goa who brought Kerala Church under Goa
- Archbishop*; Bishop of the highest rank
- Archdiocese*; diocese of an Archbishop
- Ark of the Convent*; sacred chest (Hebrew) containing the stone tablets on which are inscribed the Ten Commandments
- Armenians*; Christians of Armenian extraction
- Augustinians*; a Catholic monastic order
- Bandra Feast*; annual Feast of Mount Mary's Basilica, Bandra, Bombay
- Baptists*; a Protestant denomination believing in adult baptism
- Baptistery*; a place in the church used for baptism
- Baroque*; an irregular ornamental style of architecture that flourished in Europe in 16-18th century
- Basilica*; an important church (Catholic) enjoying special status
- Belfry*; a tower for the church bell
- Beni Israel*; Indian Jews of Bombay and nearby region
- Black Jews*; a section of Kerala Jews claiming to be settlers in the sixth century before Christ
- British East India Co*; British commercial concern formed for trade with the East, particularly India
- Byzantine art*; Byzantine school of art, cultivated by early Christians
- Canai Thoma*; Thomas of Caanan, leader of immigrant Syrians who settled in Kerala in the 4th century A.D.
- Capuchins*; a Catholic monastic order
- Cardinal*; highest dignitary in Catholic hierarchy next to the pope
- Carmelites*; a Catholic monastic order
- Cathedral*; main church in a Bishop's See containing the Cathedra or throne
- Catholicos*; a jurisdictional head in Eastern Churches
- Catholics*; Christians who accept the supremacy of the Pope
- Chancel*; part of the church near the altar
- Chera*; ancient name of Kerala
- Church Council*; Council for management of church affairs
- Church of India, Burma & Ceylon*; name of Anglican Church in India, Burma & Ceylon between 1928 & 1947
- Church of India, Pakistan Burma & Ceylon*; name of Anglican church in these regions given on the partition of India.

- Church of North India (CNI)*; united church of several Protestant denominations in N. India; formed 1970
- Church of South India (CSI)*; united church of several Protestant denominations of South India, formed 1947
- Church of the East*; an Eastern Church also called Nestorian
- Congregational Principle*; Principle of church government by Congregations
- Constantine*; first Christian Roman Emperor, 306-337 A. D.
- Coonen Kurisu*; literally, leaning or bent cross; the historic open air cross at Mattanchery, Cochin
- Coonen Kurisu, Revolt of*; Syrian rejection of Portuguese religious authority (1653); so called because the Syrian Christians who had assembled at Mattanchery took their oath by the Coonen Cross
- Cosmas, the Indian Voyager*; an early Alexandrian writer on Christianity in India
- Council of Nicea*; an important Council of all prelates in Christendom held at Nicea in 325 A. D.
- Counter Reformation*; a vigorous movement against the Reformation, led mainly by Jesuits
- Diocese*; an ecclesiastical district under the jurisdiction of a Bishop
- Episcopal Principle*; principle of church government by Bishops
- Eucharist*; consecrated bread and wine transubstantiated into the body and blood of Christ
- Eucharistic Congress*; periodical Eucharistic celebration on an international scale
- Franciscans*; a Catholic monastic order
- Francis Xavier*; great European missionary of the 16th century reversed as the 2nd Apostle of India
- Good Friday*; the Friday before Easter observed annually in commemoration of the crucifixion of Christ
- Gothic Architecture*; building style developed in Western Europe in 12-16th century
- Gregorian Chant*; plain church music of the Catholics
- Gregory Khan*; Armenian Christian Governor under Mir Kasim
- Gundaphoros*; Indo-Parthian king of N. W. India in whose kingdom Apostle Thomas is recorded to have preached the Gospel
- Holy Communion*; sacrament of the Eucharist
- Host*; bread of the Eucharist
- Indo-Gothic*; Gothic style adapted for India
- Jacobites*; see Orthodox Syrians
- Jehovah*; Hebrew name for God
- Jesuit*; a member of Society of Jesus, a Catholic Order
- John, Bishop*; prelate who signed for 'Persia & Greater India' in the Council of Nicea
- Kottupura*; music hall, built over gateway to churches in Kerala; from Malayalam Kottu, drum-beat
- Kurbana*; sacrifice (mass), Syrian origin
- Last Supper*; the Last Supper of Christ before his betrayal and crucifixion in which the Eucharist was instituted
- Liturgy*; prescribed form of ritual
- Lutherans*; a Protestant denomination taking its name from Martin Luther
- Magi*; Wise Men who came to adore infant Jesus (see Wise Men of the East)

- Mar Thoma; Apostle Thomas*
- Mar Thomites; a denomination of Kerala Christians*
- Martinus, Kwajah; an Armenian merchant of Agra*
- Mass; celebration of Eucharist*
- Methodists; a Protestant denomination*
- Metropolitan; an Archbishop, or, in Eastern churches, a Dignitary just below the Patriarch*
- Missionary Clause; a Clause in the Charter of British East India Company often used against the missionaries*
- Moderator; the Presiding dignitary in certain Protestant denominations, particularly Presbyterians*
- Monophysite Doctrine; the doctrine of single nature in Christ held by certain Coptic and Eastern denominations*
- Musiris; ancient name of capital of Chera Empire (Present Cranganore), derived from Tamil-Malayalam Mayuri Kotta*
- Nave; main part of a church extending from entrance to chancel*
- Nazrani; ancient name for Kerala Christians, from Nazarene (Jesus of Nazareth)*
- Nestorians; an Eastern Christian denomination who follow Nestorius, Patriarch of Constantinople, 428-431 A. D. see also Church of the East*
- Nordists; northerners, a section of Kerala Christians*
- Orthodox Syrians; a division of Syrian Christians, also called Jacobites, from Jacobus Zanzalus Patriarch of Antioch*
- Our Lady, Mother of Grace; a name of the Virgin Mary*
- Our Lady of Dolours; a name of the Virgin Mary*
- Our Lady of Health; a name of the Virgin Mary*
- Padraodo; an agreement between the Pope and the Portuguese*
- Pantaenus; Alexandrian doctor of the Church who lived in the 2nd century A. D.*
- Patriarch; an important jurisdictional head of the Church*
- Peruual; title of Chera Emperors*
- Presbyterians; Protestant denomination believing in Church government by Presbyters or Elders*
- Pope; Supreme head of Catholic Church*
- Protestants; Christian denominations that separated from Catholics after Reformation*
- Quakers; Protestant denomination noted for simplicity in life and worship*
- Reformation; 16th century movement for reforming the Catholic Church which led to the establishment of Protestant churches*
- Rite; ritual*
- Roberto de Nobili; Italian Jesuit, nicknamed Roman Brahmin, because of his advocacy of the Accommodation Theory*
- Sabbath; Hebrew day of weekly rest (Saturday)*
- Sacristy; see vestry*
- Safar, Kwajah; Armenian Christian who renovated the Church on St. Thomas Mount*
- Samru; see Walter Reinhardt*
- Samru, Begun; wife of Samru*
- Sanciau; island near the coast of China where St. Francis Xavier died.*
- Seventh Day Adventists; a Christian denomination*

- Shaiva*; pertaining to Shiva of the Hindu Triad
- Shala*; porch or hall in front of Kerala churches
- Singanfu Inscriptions*; Nestorian inscriptions in China
- Sudists*; a section of Kerala Christians
- Synod of Diamper*; Synod held at Udayamperur, Kerala, in 1599
- Syrian Christians*; those who follow the Syrian Liturgy in general, and in Kerala in particular
- Thomas, Apostle*; Galilean disciple of Christ, known as the Apostle of the East
- Transept*; part of cross-shaped church, at right angle to nave
- Tukkei*; Hebrew word for peacock adopted from Tamil meaning 'bird with splendid tail'
- Uniat*; Catholics who are permitted to use Eastern Liturgies as distinct from Roman or Latin Liturgy
- Vestry*; room near chancel where priests put on vestments, also called sacristy
- Vicar Apostolic*; a titular Bishop administering a vacant see
- Walter Reinhardt*; German adventurer, nicknamed Sombre or Samru, who founded the principality of Sardhana
- White Jews*; a section of Jews who settled in Kerala in the 1st century of the Christian era
- William Carey*; a pioneer Protestant missionary
- Wise Men of the East*; the three kings who came from the East bearing gifts for infant Jesus
- Xmas*; Christmas, Nativity of Christ
- Xmas Tree*; an evergreen tree or branch, illuminated and decorated, put up at Christmas time
- Ziegenbalg*; a pioneer Protestant missionary
- Zulquarnain, Mirza*; Armenian Christian Governor under Mughal Emperor Jahangir

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